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Nov. 2.—Introductory Lecture.
„ 9.—"The Prodigal Son"—At Home.
„ 16.—From Home.
„ 23.—Home-ward.
„ 30.—Home Reception.
Dec. 7.—"Publican and Pharisee"—It is *right* to thank God that we are not as other men.
„ 14.—It is *wrong* to institute disparaging comparisons between ourselves and other men.
„ 21.—That disparaging comparisons are drawn in consequence of erecting a false standard.
„ 28.—That the *non-recognition* of the standard of the Bible constitutes man a *sinner*, and that as such nothing but *humility* becomes him.

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30	1 1 9	2 3 6	30 0	2 7 3	1 4 2	0 12 3
40	1 9 2	2 18 4	3	2 7 6	1 4 4	0 12 4
50	2 2 6	4 5 0	6	2 7 10	1 4 6	0 12 5
60	3 6 8	6 13 4	9	2 8 2	1 4 8	0 12 6

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AN APPEAL to the FRIENDS of HOME MISSIONS.

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The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250*l.*

References can be obtained from Mr. Thomas Beamond, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Pensilvania.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS.

ECCLESIASTICAL AFFAIRS:
Church Duties in Relation to the Present Distress 908
Welsh Nonconformity as Represented in the House of Commons .. 908
The Bicentenary of 1662. 909
The Liberation Society in Yorkshire 910
Religious Intelligence.... 912
CORRESPONDENCE:
Lancashire Distress 913
Books for the Distressed Districts..... 914
What the Church of England Teaches 914
The Bicentenary 914
"Our Nonconformist Churches" 914
The International Exhibition 914
Dissenting Children Ejected from a Church School 914
Starving Children and Well-fed Children.... 914
African Aid Society 914
Mr. Cobden on Maritime Law 915
Health of Garibaldi 915
Postscript 915
LEADING ARTICLES:
Summary 916
The Gun that Recoils upon the Gunner 916
The Revolution in Greece 917
The Southern Confederation 918
Sight Seeing 918
Foreign and Colonial 919
Rev. Newman Hall on the American Struggle 921
The American War and Slavery 921
Public Men on Public Affairs 921
The Distress in the Cotton Districts 922
Literature 924

Ecclesiastical Affairs.

CHURCH DUTIES IN RELATION TO THE PRESENT DISTRESS.

WE make no apology for dismissing controversy, for the present week at least, from these columns, and devoting them to charity. Distress is rapidly gaining ground in Lancashire. Before the close of the present year, not fewer, probably, than half a million of people, accustomed to earn a comfortable livelihood by their industry, and to fill an important place in the social system of this country, will be wholly without resources. The savings, the furniture, the clothes, with the exception of what they stand up in, of the most as well as of the least provident of these unhappy operatives, have been disposed of to find food and to keep them off the rates. Winter approaches to add another touch of sharpness to their anguish. Fever has begun to follow in the track of privation. The Poor-law is incompetent to subdue the gigantic evil. The various Relief funds are even now an insufficient supplement, and, as at present organised, will be much more so by and by. Whether the employers of labour in the cotton districts have or have not done, will or will not do, all that might be fairly expected of them to meet the crisis, is a question the discussion of which would be mistimed now. "Who is to blame?" is an inquiry which must give place to the more practical one, "What is to be done?" A great opportunity invites the action of the churches—a weighty responsibility rests upon them. The organised Christianity of the United Kingdom can conduct the suffering myriads safely through this perilous trial. To it the work appropriately falls. Now is its season for making good its claims. Upon it will mainly rest the decision of the alternative whether, during the next six months, it will gain the confidence and affection of an alienated class, by converting a seeming curse into a real blessing, or whether, by listlessness and inaction, it will surrender for ever a position of paramount moral influence.'

If there be any secular work which churches, *as churches*, may fitly take upon themselves to do, t is the relief of the poor. In apostolic times, and under apostolic direction, they were forward o assume this responsibility. In all subsequent ges the duty has been more or less recognised, more or less adequately discharged. It needs only that they enlarge for awhile the scope of their exertions, and adapt their machinery to the exigencies of the occasion, that they may fulfil with impressive effect one of the objects of their mission. We need not point out how largely they will gain in spiritual power, by showing themselves at once able and willing to charm away by their practical sympathy, self-sacrifice, and liberality, the deep darkness which is settling down upon so large a number of their countrymen. We devoutly wish that this thought, which was so vividly presented to our own minds last Sunday morning,* could have been presented in the same light to all the churches of all denominations in this kingdom. We cannot, however, but hope and believe, that all, without exception, will be ready, eager, anxious to do their utmost in the "work of faith and labour of love" to which God's Providence now calls them, and that they need not stimulus, but guidance. We can conceive of them as being already prepared in point of feeling and intention for whatever obligations the crisis may devolve upon them, and waiting only for some definite suggestions as to what they should do, and how they should set about it. If we presume to throw out a few such suggestions, we trust that our presumption will be excused on the ground of the pressing nature of the emergency. Let them be received for what they are worth—but, above all, where they commend themselves to the judgment, let them be put in practice *at once*. Delays are always dangerous—in the present instance they are emphatically so. The evil which, if fairly grappled with on the instant, will be found manageable, threatens, if neglected, to get, in a few short weeks, beyond all human control.

The first consideration, then, which claims notice is that the occasion is one which cannot be adequately met by a mere spirit of liberality. The causes of the distress are likely enough to be operative, and increasingly operative, throughout the coming winter, and it will be preferable in every respect that relief should reach the victims of that distress in a continuous flow not more than equal to the immediate need, rather than in an immense accumulation adequate to the necessities of many weeks. It will be better for givers, better for recipients, better for managers, and incalculably better in its reflex moral and religious influences upon churches. The present is not a case in which a single congregational collection, however exceptionally large, made at the church or chapel doors after a suitable sermon, will fulfil the demands of Christian charity. To give is certainly not the only, perhaps not the chief, duty which devolves upon religious people, and religious organisations, in reference to the fast-expanding calamity. There should be serious, settled work, as well as bounty. Every society of Christians should organise its machinery and efforts with a view to at least six months' systematic exertion, keeping in sight these two objects—first, that all persons connected with such society be personally invited to share in the blessed work of averting distress; and, secondly, that their contributions, whether of money or clothes, should be made, as means may allow, week by week.

In most cases, it will be convenient to call the congregation together, after suitable information and exhortation from the pulpit, that they may freely discuss, and definitively settle, the general principles on which they will carry on this act of charity, and to choose a small committee to watch over its administration. It will be wise to determine at the outset, and by the voice of the general body, such questions as, whether the proceeds of the liberality of the congregation shall be distributed, in whole or in part, upon the broad principle of relieving distress wherever it is most urgent, and, if the latter, what proportions shall be limited by special conditions. We cannot forbear the expression of our earnest hope that a sectarian distribution may be avoided as much as may be, and that where it is felt to be a first duty to minister to the wants of such as are accounted of "the household of faith," the bulk of the subscriptions will be appropriated to the relief of distress, *as such*, without denominational or even religious restrictions.

It would be the business of the committee above adverted to, to map out the whole sphere of work, to organise a staff of collectors (ladies if possible), to appoint a district to each, and to see to it that every person on each list is visited once a week to receive contributions in cash or in kind, which contributions it would be well for them to gather from the collectors on a stated evening every week, and, having made a record of all that is necessary for strict accuracy, to dispatch the proceeds, at such intervals as may be found most convenient, to the central body to which they may prefer to entrust the dispensation of their alms. The details of this sketch may be varied according to the circumstances of each congregation. The great points are, that the matter should be taken up as a grave and earnest business, that the exertions made should be carefully systematised, that the work should be continuous during the continuance of the distress, and that all, as far as they can be made willing, rich or poor, masters or servants, men, women, and children, should have an opportunity as well as an inducement, to take part in this great enterprise of humanity.

It is calculated that after all the various means of relief, legal and voluntary, now in operation, have done their utmost, there will still remain a deficiency of upwards of 20,000*l.* a-week in what is required to furnish the distressed with the bare necessaries of life. This sum, we verily believe, the Churches, acting upon the plan we have ventured to suggest, might more than supply. What a becoming work for them to undertake! What a splendid tribute to the worth of the religion they profess! What a healthful excitation of their own religious life! The time is come to be up and doing. The opportunity is Providential. The motives for action—prompt, continuous, self-denying, generous action—are many and powerful. May the compassionate God, in His infinite tenderness, grant that they who aspire to represent on earth His mind and will, may have grace to know the time of their visitation, and to use and improve it nobly for the honour of His name!

* In a discourse by the Rev. B. Kent, pastor of the ndependent Church at Lower Norwood.

WELSH NONCONFORMITY AS REPRESENTED IN THE HOUSE OF COMMONS.

[We have pleasure in laying before our readers, this week, the paper read by Mr. J. Carvell Williams, at the recent Conference of the Liberation Society at Swansea. The facts elicited in this valuable critique on the politics and political representation of Wales will, it is to be hoped, command the serious attention of Welsh Nonconformists of all classes. It

would be well if the representation of England were dealt with in a similar manner.]

It has been said of Professor Owen, the naturalist, that, give him a single bone dug from an antidiluvian soil, and he will authoritatively tell you to what extinct member of the animal kingdom it belonged. Let us hope that the Welsh race will never become extinct; but, admitting the possibility of such a catastrophe, what opinion would the historian of a future age be likely to form of the political characteristics of the Welsh people, were he guided by no other criteria than the Ecclesiastical Census of the year 1851, and the Division Lists of the House of Commons for the subsequent ten years?

STRENGTH OF NONCONFORMITY IN WALES.

By studying the first of those documents he would find that, while in England scarcely one-half of the population could be accommodated in the then existing places of worship, Wales was provided with sanctuaries nearly numerous and commodious enough to meet the demands of the entire people. He would find that of these edifices more than two-thirds had been erected and were maintained by Dissenters from the Church at that time established by law—the places of worship belonging to the latter being insufficient for one-fourth of the population, or for one-half of the inhabitants accustomed to assemble for divine worship. He would find, further, that even the churches which *did* exist were not half filled; while the Nonconformist chapels were nearly filled by the worshippers whose zeal and liberality had called them into existence. As the grand result of his census investigations he would discover that, on the occasion of a certain memorable day, known long after as the Census Sunday of 1851, at the most numerously attended service of the day, only 21 per cent. of those assembled were adherents of the State-endowed Church; while 79 per cent. belonged to self-sustained and self-governing religious communities!

PAST POLITICAL APATHY.

These facts, though striking and impressive, would yet be neither inconsistent nor inexplicable. But when our imaginary philosopher turned to the political archives of the time, he would be confronted by another set of facts, which he would find it difficult to suppose belonged to the same people and the same period; so that he would be as much perplexed as our own Professor Owen would be were he to find the remains of some *lusus naturæ*, in which the bones of two entirely distinct species were strangely intermingled.

Thus, if he studied the *Parliamentary Companion* and the *Electoral Facts* of that time, he would see that the Nonconformity which was so strong in Wales was weak, almost to contempt, at Westminster—that, though representative government existed, the Welsh representation was but in the smallest degree leavened with the Nonconformist element—that Welsh Dissenters did not send to Parliament one man who could be looked upon as the authoritative and fearless exponent of their distinctive principles; and that the members prepared to support even their most moderate demands were few in number, and, with some noble exceptions, were not to be relied upon for earnestness of purpose. He would find no proof, in the shape of petition or of motion, of division or of debate, that the inhabitants of the Principality were otherwise than perfectly contented to bear the yoke of an alien Establishment; while he would come upon strange facts showing that the representatives of Wales, as a whole, sometimes put obstacles in the way of Nonconformist action emanating from other portions of the kingdom. With such facts before him, to what other conclusion could he come than that these Welsh Nonconformists of a past age were lacking in earnest attachment to their principles? or that they were unconscious of the latent power at their command for the furtherance of those principles? or that they were culpably unmindful of their responsibility and duty? And if such may be the reflections of a political enquirer in some coming century, the subject-matter of those reflections must surely demand the grave consideration of living Nonconformists, and, more especially, must be of the deepest practical interest to an assembly like this present, met to consider how the cause of Christian willinghood may be advanced by the efforts of Welsh Voluntaries.

Perhaps, however, incredulity may be expressed as to the accuracy of the statements now made. They may be thought too sweeping and too severely condemnatory. Let me, therefore, adduce evidence in support of some at least of the counts of this indictment, which, impelled by a sense of public duty, I have ventured to frame against the Parliamentary representation of the Principality.

TESTS APPLIED—WELSH VOTES ON THE IRISH CHURCH QUESTION.

With one exception, the tests which I have applied have been by no means of a severe character. That exception is the motion proposed by Mr. Miall in 1856, the object of which was, avowedly, the separation of Church and State in Ireland. And, apart from known facts, it would not have been an extravagant supposition that such a motion would be supported by a considerable number, if not by a majority, of the Welsh members. For is not the Church of England in Ireland very like the Church of England in Wales—an alien Church—the Church of a small minority—a Church which wastes money on ecclesiastical machinery which is not wanted, while the population provide, at their own cost, other machinery better adapted to meet their wants? Yet how many of the representatives of Wales were found backing Mr. Miall with their vote, or pair, on that occasion? Just *two*, out of the whole thirty-two, one of them being the member for this town of Swansea. It is true that the division in that instance was of less importance than the debate; but the Welsh supporters of the Church Establishment thought the motion of sufficient importance to contribute to the majority against it as many as ten votes, or nearly as many as they have mustered on questions of a more immediately practical character. Surely, if that particular division had been taken as a criterion, a stranger would never have supposed that in Wales Nonconformity was in the ascendant, when he found that, out of the 121 supporters of the motion, there were but *two* who gave expression to the views of Welsh Nonconformists, while twenty Welsh members troubled themselves neither to vote nor pair on the occasion. Had English Voluntaryism been as ill represented, it is obvious that the mover of the resolution would have been in a position than which nothing is more dreaded by some politicians, viz., a "ridiculous" instead of a respectable minority.

WELSH VOTES ON THE UNIVERSITY REFORM BILLS.

I am obliged to add, that this is not a solitary illustration of the apathy displayed at that time by the representatives of Welsh Liberalism in respect to questions of deep interest to the advocates of religious equality.

In the three leading divisions on the Oxford University Reform Bill of 1854—those divisions which involved the right of Dissenters to matriculate and to take degrees at the University—Mr. Heywood was supported by but eight, six, and seven votes respectively; while, in the first division ten, and in the second nine, of the Welsh members voted for the maintenance of the ecclesiastical monopoly which so long excluded Dissenters from one of our greatest seats of learning, and which, even now, is strong enough to deprive them of many of the honours and advantages to which they have an equitable claim. Still more discreditable—the epithet is surely warranted—are the facts brought out by an analysis of three other divisions on a bill of an analogous character—the Cambridge University Reform Bill of 1856. When it was proposed to put an end to compulsory attendance at the college chapels, how many Welsh members, think you, represented what must have been the feeling of every Welsh Dissenter who rejoices in the liberty of worshipping of his own free choice? *Three* only, while twice as many voted in support of the principle of compulsion! Again, how many vindicated the right of Dissenters who have taken degrees to sit and vote in the Senate of the University, in common with members of the Church of England? Actually but *one!* Yes! one member out of the entire thirty-two; and when, subsequently, it was proposed to grant the right subject to the restriction that none but Episcopalians should vote on ecclesiastical questions, the unit was increased by only three votes. As in the case of the Oxford University Bill, so in respect to this also, the Welsh vote, as a whole, was thrown into the scale of ecclesiastical exclusiveness. Strange, therefore, as it may seem, English Voluntaryism would have fared better than it did in this passing of these two measures, if Wales had been without a single representative in Parliament!

WELSH VOTES ON THE QUALIFICATION FOR OFFICES BILL.

It is true that the events to which I have been referring occurred some years ago, and that the two Parliaments then in existence have been dissolved. But what is to be said of the divisions on a more recent measure—that of Mr. Hadfield, which has been dealt with by the existing Parliament, and during the last two sessions? The object of that bill, it will be remembered, was to abolish the offensive declaration required from town councillors and other functionaries, which solemnly pledges them to refrain from everything adverse to the political rights and immunities of the Church of England. The measure is, confessedly, not one of grave importance; but as an assertion of principle, if not as a small measure of relief to uneasy consciences, it deserved to be supported by the votes of more than four members,* representing Welsh constituencies in which Nonconformity is the predominant element. Had Mr. Hadfield received no better support from the representatives of English and Scottish Voluntaryism, he could not have carried his bill, as he has done, three times through the House of Commons.

But, however slight may be the importance attached to the Qualification for Offices Bill, there has lately been mooted another question which involves interests of a very practical character, and which, probably, affects the Dissenters of Wales more closely than it does English Dissenters.

WELSH VOTES ON THE BURIALS BILL.

In Wales, as in England, though the parish churchyard is admitted to be the common property of the parishioners, without distinction of sect, the Nonconformist minister cannot, without violating the law, speak, by the open grave, words of consolation and instruction to the bereaved members of his flock. But in England, to a much greater extent, if I mistake not, than in Wales, the injustice is mitigated by the establishment of parochial cemeteries, in which the rights of Dissenters are respected by the provision of unconsecrated ground.

Had the bill brought in by Sir Morton Peto in 1861 become law, the churchyard in every parish would have been as free to the ministers of Dissent as to those of the Establishment, and thus there would have been abolished a restriction which often lacerates the feelings of those who are already sorrowful and distressed. If I do not err in my estimate of the tie which among Welsh Dissenters binds together pastor and people, that would have been a boon which would have been received by them with delight. Yet only eight votes in favour of the Nonconformist Burials Bill gave expression to such a feeling; while twelve Welsh votes—or nearly the entire number at the disposal of the Establishment—were recorded against it. In that case, therefore, as in others already referred to, English Dissenters were damaged, instead of being aided, by the representatives of their Welsh brethren. Indeed, of all the seven questions selected for the purpose of the present inquiry, there are only two in respect to which the majority of the Welsh votes has been in favour of the cause of religious equality; while, even in those two cases, the majority has been of the narrowest kind.

WELSH VOTES ON THE ENDOWED SCHOOLS BILL.

The bills intended to abolish sectarian distinctions in connexion with the public grammar-schools and other charitable trusts, have had the good fortune to be introduced by a Welsh member—one who has made, not Welsh Nonconformists only, but Nonconformists everywhere, his debtors, by the courage and intelligence with which he has striven to secure their rights. It is probably owing quite as much to this circumstance as to the intrinsic merits of his measures, that Mr. Dillwyn obtained, in 1859, as many as twelve votes, against eleven on the other side, and in 1861 ten votes, there being then nine in the negative. These figures are, no doubt, much less unsatisfactory than those already given; but does any one believe that ten votes, or nine votes, on such questions, adequately represent the wishes of the Dissenting electors or the Dissenting population of the Principality?

CONCLUSIONS.

A review of these facts suggests the conclusion, that not only is Welsh Dissent badly represented in the fewness of the members who are willing to give religious equality votes, but that the best is not made of the representation as it actually exists.

Much of the laxity on the part of Liberal members to which I have now called attention is, no doubt, attributable to the fact that the questions at issue were not the subject of out-door agitation.

It may be assumed that on these occasions little or no pressure was applied to their representatives by Dissenting constituents. The defaulting M.P.'s were not burdened with petitions, or bored with letters, or warned by newspaper articles. They were under no apprehension that absence from the division lobby would be punished by the loss of their seats. They assumed, however erroneously, that their supporters were indifferent, and hence they were indifferent themselves.

Such an inference is suggested by what has occurred in connexion with another question to which I have as yet made no allusion. I refer to Church-rate abolition.

WELSH VOTES ON THE CHURCH-RATES BILL.

Only four years ago there were but 12 Welsh members who voted for the Abolition Bill. At that time 14 voted against it—exactly one more than the number opposed the bill in 1861, and again this year. But in these last two years the Welsh abolition votes have risen to their highest number, viz., to 17 and 16 respectively. Why? Not because Welsh Dissent is better represented now than formerly, but because it has become known that Welsh Dissent will no longer be trifled with in this matter. The opponents of Church-rates have petitioned by tens of thousands. They have written, and have memorialised, in terms indicative of their determination that, on this subject at least, their wishes shall be respected by the votes of their representatives. *Hence* it is that the Welsh Liberal members have voted as they have never voted before, and that even some Conservative members have separated themselves from their party, and united in supporting Sir John Trelawny's bill.

Welsh Voluntaries may be congratulated on this result of their earnestness and resolution. But is even that result one to be regarded with unmixed complacency? Are 16, or 17, votes, out of an aggregate of 32, all that Church-rate abolitionists have a right to look for from a country where 78 per cent. of the worshipping population worship elsewhere than at the altars of the Establishment? Why that number is, relatively, smaller than the number of abolitionist votes given by English members. For, of the 466 members representing English constituencies, 220, or 47 per cent., gave a vote this year in favour of the Church-rate Bill; and that percentage is precisely the (assumed) proportion which Dissenters in England bear to Churchmen. It is smaller than the abolitionist vote of Scotland, for in 1861 36 out of 53 Scotch M.P.'s—or two-thirds—voted for the bill. And that, too, is just the proportion which Dissenters and State-Churchmen bear to each other in Scotland. But of the Welsh members 53 per cent. voted for the bill (in 1861), when the highest number was reached; while in Wales the proportion of Dissenters to Churchmen is 78 per cent.—a proportion which should have given Sir John Trelawny 25 Welsh votes, or enough to have carried his bill by the decisive majority of 15 votes. If, therefore, it be asked, how is it that all the efforts put forth to carry that measure have been fruitless? let Welsh Dissenters understand that it is due, in part, to the circumstance, that they are not adequately represented in the House of Commons.

An examination of the latest division list on this bill brings out results which are not only very striking, but which have an important bearing on the subject of this paper.

In every case but two, the members who voted against Sir John Trelawny represent constituencies in which Dissenters enormously preponderate over Episcopalians.

* In 1862 there were but three.

LIBERAL CONSTITUENCIES AND TORY MEMBERS.

In Monmouthshire, 57,243 persons were at the most numerously attended services of Dissenters on the Census Sunday; while but 23,345 worshipped in the churches of the Establishment; yet Mr. Morgan, by his vote, affirmed that the larger number should be taxed to pay for the religious services of the minority. Carnarvonshire had its 27,063 Dissenting worshippers, but Colonel Pennant's vote was in harmony, not with their views, but with those of the 7,338 Episcopalians then in attendance. Merionethshire figures for 14,455 Dissenters, and but 2,042 Churchmen, but Mr. Watkin Edward Wynne's vote set at nought the wishes of that great majority. In Carmarthenshire, Pembrokeshire, Denbighshire, Montgomeryshire, and Haverfordwest, the attendance of Episcopalians amounted, in the aggregate, to but 28,789, while the Nonconformists numbered 77,846. Yet these five constituencies have sent to Parliament five members whose votes neutralise the votes of as many English members, representing, it may be, counties or boroughs in which Dissent is, relatively, far weaker than in the Welsh constituencies.

There are some other facts which deserve notice in connexion with this division—the most important which has occurred since the Church-rate controversy commenced.

Sir Hugh Owen, who was, I believe, not long ago elected for Pembroke as an abolitionist, was for the second time absent, he having failed, as yet, to give a single abolitionist vote. Sir J. Hanmer, M.P. for the Flint boroughs, who voted right in 1861 and previously, was absent this year. Both are holders of Church patronage, Sir Hugh Owen having as many as six livings in his gift; and both, it may be assumed, care more for the stability of the Church Establishment than for the wishes of constituents, whose good nature is, no doubt, calculated upon for a condonation of absence which proved fatal to the bill.

Additional facts of a like kind might be adduced, but these will suffice, and, taken in connexion with the facts belonging to the other ecclesiastical questions already referred to, I submit that they prove but too conclusively the truth of the allegation with which I set out—that Welsh Nonconformists send to Parliament fewer advocates of religious equality than they might fairly be expected to do, and that, except in respect to one or two questions, many of those whom they do send, are often, for practical purposes, utterly useless.

EXPLANATORY CIRCUMSTANCES.

There is, no doubt, another side to this question. There are explanatory circumstances not visible on the surface, or not recognisable by a stranger. It would, for instance, be unreasonable to ignore the fact that a large proportion of those who compose the Nonconformist congregations of Wales are persons in a dependent position of life, and are not in possession of the elective franchise; and that, of those who are on the parliamentary register, there are many, too many, whose subjection to landlord power renders it difficult, if not impossible, for them to give expression to their political opinions at the polling booth. Taking the country as a whole, the land in Wales appears to be in possession of but a handful of the population, and that handful, there is no doubt, belong to a considerable extent to the Establishment. From a return presented in 1852, it appears that of (about) 30,000 county voters, only 2,161 are freeholders. The leaseholders and occupiers number as many as 14,687, and both of these classes are probably very much subject to landlord influence. I find that out of 827 Welsh parishes, in 482, being 65 per cent., or nearly two-thirds of the whole, the land is owned by only two or three landlords.

This circumstance, with the absence of the ballot for the protection of the voter, unquestionably puts great difficulties in the way of those who would improve the Welsh representation. For, seeing that there are only three boroughs in Wales, the members for which usually vote wrong on religious liberty questions, and that ten county members voted against the Church-rate Bill, and but seven in its favour, it is evident that it is in the counties that a great part of the political work of the voluntaries has to be done. But, on the other hand, it has already been seen in Wales that determined, persistent efforts to improve the parliamentary register, and to add to the number of Liberal voters by means of freehold land and building societies, have wrested even counties from the hands of our opponents. Nor must it be forgotten that, even in the absence of an absolute majority, it is in the power of a few resolute and intelligent men in a constituency to determine the political creed of a candidate, and afterwards to influence his vote.

POLITICAL RETROGRESSION.

I am not surprised at the character of the votes given by many Welsh members, or at the neglect to vote on the part of others, when I see what has been the political history of the constituencies they represent. Thus, I find that Carnarvonshire always eturns an opponent of religious equality, without any opposition, just as though the county did *not* contain a large majority of Dissenters. And there are other constituencies which, at the last election, returned members of the same class, notwithstanding that they had previously returned men of a more liberal stamp. Brecknockshire, in 1841, sent a Liberal Conservative to Parliament, but at the last election returned, and unopposed, a Conservative who is not liberal. Carmarthenshire, in 1832 and in 1835, contrived to send one Liberal, but is now obliged to be content with a Liberal Conservative in his place. The Denbigh boroughs have lost heir Liberal representatives, and though there have been repeated efforts to regain the lost seat, a large number of electors—many of whom, no doubt, were Dissenters have refrained from voting. Haverfordwest is in the same predicament, and, in part, from the same cause. The Montgomery boroughs have also lost their Liberal members, and Merionethshire always returns a Conservative, because the attempts to defeat him have failed from the number who have declined to vote. And finally, among these curiosities of Welsh electoral experience, it may be mentioned that Monmouthshire and the Monmouth boroughs send to Parliament members who do, indeed, vote for Church-rate abolition, but who compensate themselves for that vote by assuring those intensely Dissenting constituencies that they are staunch supporters of our glorious constitution in Church as well as State.

Thus it appears that in some constituencies Nonconformists do *nothing*, simply because they cannot do everything; that there are Nonconformist electors who, having the franchise, neglect to use it, when, by pursuing a contrary course, they might elect somewhat better men than those who now occupy the benches of St. Stephen's; and that even where Liberalism once did do its duty, there has been lamentable retrogression, and, as a consequence, lamentable defeat.

THE LESSON.

Brethren, these things ought not so to be. I say it not in anger but in sorrow—say it only that your minds may be stirred up to resolve that it shall be so no longer. I have sought—I hope not with too rough and inconsiderate a hand—to expose the evil from which you suffer—from which Nonconformists as a body, suffer. The suggestion of practical remedies must be left to those who possess local knowledge, with the requisite sagacity, energy, and tact. "'Tis not in mortals to *command* success," but let Welsh voluntaries do more—let them deserve it. If they fail, matters cannot well be worse than they now are. But they will *not* fail. What they have already done for both civil and religious liberty, for man's weal and God's glory, forbids despondency and stimulates hope—a hope that will not make ashamed in the day of battle, and that will be abundantly justified in the hour of victory.

THE BICENTENARY OF 1662.

GREAT MEETING AT DUNDEE.

On Friday evening a public meeting, in commemoration of the ejectment of the two thousand ministers from the Church of England in 1662, was held in the Corn Exchange Hall, Dundee. Some time ago, most of the ministers of the Dissenting bodies in Dundee drew the attention of their several congregations to this important matter; but it was considered proper to make a public demonstration of confidence in the great principles held by the ejected ministers of 1662, and this meeting has been the result. Not for a long time has there been such a successful meeting in Dundee. Long before the hour for commencement, the large hall was crowded in every part, and it was estimated that between 2,500 and 3,000 persons, many of them ladies, were present. W. E. Baxter, Esq., M.P., was called to the chair, and a large number of the ministers and influential inhabitants of the town were present.

The CHAIRMAN, in his opening speech, referred to the Bicentenary movement and the great events out of which it rose, which had been appropriately designated "The triumph of conscience." It was nothing to the purpose to object that the ejected of 1662 were supporters of the connection between Church and State, but they braved all risks for freedom of worship.

Cold *Saturday Review* cynics may sneer at them now, parading their weaknesses, proving them in some things more ignorant than people of our time; all that I can say is that I should like to see these critics placed in a similar situation, and should be surprised, indeed, were their conduct worthy of similar praise. (Hear, hear.) The ejected ministers of 1662 were fallible and erring no doubt, but they went forth nobly and boldly when they thought that duty called them, and were in principle, if not in degree, as much martyrs as those who were consumed in the fires of Smithfield, or perished in the dungeons of Spain. (Applause.) Nor have their testimony and sufferings been without an important influence on the national history since. Their firmness necessitated in a very few years the Act of Toleration, and from that hour to this Dissenters have been increasing in number and power, stimulating to activity the latent energy of Established Churches, manifesting the capacity of Christian sects for self-support and self-government, and making it apparent to all thinking men that perfect equality of religious denominations is a mere question of time. Far from regretting the ejectment of 1662, I believe it, however unjust and tyrannical at the moment, to have proved a real blessing to our country. (Hear, hear.) Had the Church at that period been more liberal and comprehensive, it might, for want of a healthful competition, have become more inert and lifeless than ever, while the few left outside its pale would have been comparatively uninfluential for good. It is only another illustration of those remarkable words—words which could only come from an inspired source, because the idea which they convey never could have entered, without Divine assistance, into the human mind—"Surely the wrath of man shall praise thee." (Applause.)

Very various and important were the lessons taught them by the history of 1662. Most of them lay on the surface, and had of late been fully commented on; but there were two which had not been so generally noticed—not unworthy, perhaps, of their attention for a moment.

One of the evils of the present day, when all men, however incorrectly informed, are permitted to meet together to declare their opinions on any subject, is, that there is, and always will be, found leaders to pander to their prejudices; and I have lately seen with regret a disposition even on the part of distinguished public characters to sail unresistingly with the current, although in their heart disapproving of its direction, to swell the sails of popular impulse, although well-knowing that there are rocks ahead—to do violence to their own better judgment, and secure not the triumph, but the defeat and disgrace, of conscience, for the sake of an article in a newspaper, or a paltry cheer. Of very different stuff were made the men whose stand for truth and righteousness we celebrate to-night. Then, are we not warned by the consequences of that Act of Assent and Consent against over-zeal in favour of any form of words, however sound—against what I may be permitted to call a grubbing for heresy—a disposition to risk Christian harmony and set aside Christian charity for the sake of a uniformity of statement which is not even to be found in the New Testament? (Applause.) My reverend friends will pardon me for saying that I dislike very much their atonement controversies, and questions about the particular mode in which the Holy Spirit works, "whereof come strife, railings, evil surmisings, gallings one of another, and not that godly edifying which is in faith." This is not a matter which affects one denomination more than another; but I cannot help thinking that all would be benefited by a little more largeheartedness, patience, and charity. (Hear, hear.) Paul's first epistle to Timothy should have been read in that General Assembly of the Established Church of Scotland which deposed Mr. Campbell, of Row, and by the heads and authorities of a certain sect with which I am more particularly connected, before they, at a more recent date, drove many young men from their communion, to be received with open arms by the Independent Churches of the South. On this subject you will allow me to read to you two very brief extracts from the works of men who represent that catholic and considerate feeling, now happily so prevalent among the clergymen of the Established Church of Scotland? The first is from Principal Tulloch's "Leaders of the Reformation."

It required the lapse of many years to make men begin to feel—and it may still require the lapse of many more to make them fully feel—that they cannot absolutely fix in their feeble symbols the truth of God; that it is ever bursting with its own free might the old bottles in which they would contain it; and that, consequently, according to that very law of progress by which all things live, it is impossible to bind the conscience by any bonds but that of God's own wisdom in Scripture—a spiritual authority addressing a spiritual subject—a teacher not of the letter which killeth, but of the Spirit which giveth life.

The second is from Mr. Story's most interesting memoir of his father, the Rev. Robert Story, of Roseneath:—

These years (*i.e.*, the thirty years which have elapsed since the Row case) while they have developed clearer views of the relations of God and man, and less formal and forensic expressions of the great truths of the Christian faith, have surely also enforced the lesson that uniform identity of doctrine is not needful to unity of moral and spiritual life, and that a Church's creed may stand some diversity of exposition without peril to her existence or her usefulness. (Applause.)

Now, my Christian friends, I have done. The great lesson which we are being after all taught to-night is just that with which Martin Luther concluded his famous speech before the Diet of the Empire at Worms:—"It is not wise, it is not safe, for a man to do anything against his conscience;" and may each one of us in his hour of trial, in those sore temptations which fall to the lot of every man—intrepid, resolved, trusting in a higher power like that great spiritual hero—be enabled to add, "Hereon I stand; I cannot do otherwise; God help me." (Loud applause.)

The Rev. GEORGE GILFILLAN, who was received with loud cheers, spoke at some length on the following subject, "What the Present owes to the Past." After a somewhat sombre and vigorous picture of the evils that still continue to afflict society, he proceeded to speak of the obligations we owe to the past. Positively we owe to the past, first, certain great principles; secondly, certain great institutions; thirdly, the history of certain noble and heroic men; fouthly, a high and hitherto unequalled literature; and fifthly, certain great public example of courage, self-sacrifice, and devotion to principle which are of inestimable value. Upon these several points, Mr. Gilfillan expatiated to a deeply interested audience. With reference to the heroes that the past has produced, the speaker said:—

A friend was lately describing to me a remarkable sight he once saw in the Island of Mull. He had struggled on, amidst heavy mists, to gain the summit of Ben More, the highest mountain in the island. At last he reached it, and found the top clear, while below his feet and around him stretched out one of the most extraordinary of prospects. It was precisely as if he had come out of the depth of the sea to the surface, and reached a spot of dry land in its midst. On every side expanded a vast white and billowy ocean, which for a while he could hardly believe to be mist. And at a considerable distance there appeared what seemed two islets, peering above the ocean, being the only speck of land visible. He puzzled himself for a time—the illusion was so complete—to remember what these islets could be, till at last the truth flashed upon him—these are the twin peaks of the giant Ben-Cruachan, a mountain on the mainland, here transformed into two little isles, barely visible, amidst a tumultuous and all-engulphing ocean of mist. And so, sir, in looking back over the past, "the vast unbounded prospect lies before us. But shadows, mist, and darkness rest upon it." Yet, looming through and over that mist, I see some noble men, like peaks, diminished indeed by distance, but which the darkness has not been able to drown. I see the bald and laurel-crowned brow of a Cæsar. I see the serene and thoughtful countenance of an Alfred the Great—a man, says Burke, whose shining qualities and grand virtues threw a glory over the obscure period in which he lived, and which is for no other reason worthy of our knowledge. I see our own brave Wallace, "red-wat-shod," the patriot Tell, and the Bruce of Bannockburn. I see the heroes of the Elizabethan period—the Raleighs and the Drakes. And surrounded by a group of kindred Titans in that age which witnessed the noble act of self-sacrifice we are met this evening to celebrate—surrounded by Hampden, and Howe, and Vane, and Selden, and Milton—I see a countenance of more rugged grandeur, and more dauntless determina-

would be well if the representation of England were dealt with in a similar manner.]

It has been said of Professor Owen, the naturalist, that, give him a single bone dug from an antidiluvian soil, and he will authoritatively tell you to what extinct member of the animal kingdom it belonged. Let us hope that the Welsh race will never become extinct; but, admitting the possibility of such a catastrophe, what opinion would the historian of a future age be likely to form of the political characteristics of the Welsh people, were he guided by no other criteria than the Ecclesiastical Census of the year 1851, and the Division Lists of the House of Commons for the subsequent ten years?

STRENGTH OF NONCONFORMITY IN WALES.

By studying the first of those documents he would find that, while in England scarcely one-half of the population could be accommodated in the then existing places of worship, Wales was provided with sanctuaries nearly numerous and commodious enough to meet the demands of the entire people. He would find that of these edifices more than two-thirds had been erected and were maintained by Dissenters from the Church at that time established by law—the places of worship belonging to the latter being insufficient for one-fourth of the population, or for one-half of the inhabitants accustomed to assemble for divine worship. He would find, further, that even the churches which *did* exist were not half filled; while the Nonconformist chapels were nearly filled by the worshippers whose zeal and liberality had called them into existence. As the grand result of his census investigations he would discover that, on the occasion of a certain memorable day, known long after as the Census Sunday of 1851, at the most numerously attended service of the day, only 21 per cent. of those assembled were adherents of the State-endowed Church; while 79 per cent. belonged to self-sustained and self-governing religious communities!

PAST POLITICAL APATHY.

These facts, though striking and impressive, would yet be neither inconsistent nor inexplicable. But when our imaginary philosopher turned to the political archives of the time, he would be confronted by another set of facts, which he would find it difficult to suppose belonged to the same people and the same period; so that he would be as much perplexed as our own Professor Owen would be were he to find the remains of some *lusus naturæ*, in which the bones of two entirely distinct species were strangely intermingled.

Thus, if he studied the *Parliamentary Companion* and the *Electoral Facts* of that time, he would see that the Nonconformity which was so strong in Wales was weak, almost to contempt, at Westminster—that, though representative government existed, the Welsh representation was but in the smallest degree leavened with the Nonconformist element—that Welsh Dissenters did not send to Parliament one man who could be looked upon as the authoritative and fearless exponent of their distinctive principles; and that the members prepared to support even their most moderate demands were few in number, and, with some noble exceptions, were not to be relied upon for earnestness of purpose. He would find no proof, in the shape of petition or of motion, of division or of debate, that the inhabitants of the Principality were otherwise than perfectly contented to bear the yoke of an alien Establishment; while he would come upon strange facts showing that the representatives of Wales, as a whole, sometimes put obstacles in the way of Nonconformist action emanating from other portions of the kingdom. With such facts before him, to what other conclusion could he come than that these Welsh Nonconformists of a past age were lacking in earnest attachment to their principles? or that they were unconscious of the latent power at their command for the furtherance of those principles? or that they were culpably unmindful of their responsibility and duty? And if such may be the reflections of a political enquirer in some coming century, the subject-matter of those reflections must surely demand the grave consideration of living Nonconformists, and, more especially, must be of the deepest practical interest to an assembly like this present, met to consider how the cause of Christian willinghood may be advanced by the efforts of Welsh Voluntaries.

Perhaps, however, incredulity may be expressed as to the accuracy of the statements now made. They may be thought too sweeping and too severely condemnatory. Let me, therefore, adduce evidence in support of some at least of the counts of this indictment, which, impelled by a sense of public duty, I have ventured to frame against the Parliamentary representation of the Principality.

TESTS APPLIED—WELSH VOTES ON THE IRISH CHURCH QUESTION.

With one exception, the tests which I have applied have been by no means of a severe character. That exception is the motion proposed by Mr. Miall in 1856, the object of which was, avowedly, the separation of Church and State in Ireland. And, apart from known facts, it would not have been an extravagant supposition that such a motion would be supported by a considerable number, if not by a majority, of the Welsh members. For is not the Church of England in Ireland very like the Church of England in Wales—an alien Church—the Church of a small minority—a Church which wastes money on ecclesiastical machinery which is not wanted, while the population provide, at their own cost, other machinery better adapted to meet their wants? Yet how many of the representatives of Wales were found backing Mr. Miall with their vote, or pair, on that occasion? Just *two*, out of the whole thirty-two, one of them being the member for this town of Swansea. It is true that the division in that instance was of less importance than the debate; but the Welsh supporters of the Church Establishment thought the motion of sufficient importance to contribute to the majority against it as many as ten votes, or nearly as many as they have mustered on questions of a more immediately practical character. Surely, if that particular division had been taken as a criterion, a stranger would never have supposed that in Wales Nonconformity was in the ascendant, when he found that, out of the 121 supporters of the motion, there were but *two* who gave expression to the views of Welsh Nonconformists, while twenty Welsh members troubled themselves neither to vote nor pair on the occasion. Had English Voluntaryism been as ill represented, it is obvious that the mover of the resolution would have been in a position than which nothing is more dreaded by some politicians, viz., a "ridiculous" instead of a respectable minority.

WELSH VOTES ON THE UNIVERSITY REFORM BILLS.

I am obliged to add, that this is not a solitary illustration of the apathy displayed at that time by the representatives of Welsh Liberalism in respect to questions of deep interest to the advocates of religious equality.

In the three leading divisions on the Oxford University Reform Bill of 1854—those divisions which involved the right of Dissenters to matriculate and to take degrees at the University—Mr. Heywood was supported by but eight, six, and seven votes respectively; while, in the first division ten, and in the second nine, of the Welsh members voted for the maintenance of the ecclesiastical monopoly which so long excluded Dissenters from one of our greatest seats of learning, and which, even now, is strong enough to deprive them of many of the honours and advantages to which they have an equitable claim. Still more discreditable—the epithet is surely warranted—are the facts brought out by an analysis of three other divisions on a bill of an analogous character—the Cambridge University Reform Bill of 1856. When it was proposed to put an end to compulsory attendance at the college chapels, how many Welsh members, think you, represented what must have been the feeling of every Welsh Dissenter who rejoices in the liberty of worshipping of his own free choice? *Three* only, while twice as many voted in support of the principle of compulsion! Again, how many vindicated the right of Dissenters who have taken degrees to sit and vote in the Senate of the University, in common with members of the Church of England? Actually but *one!* Yes! one member out of the entire thirty-two; and when, subsequently, it was proposed to grant the right subject to the restriction that none but Episcopalians should vote on ecclesiastical questions, the unit was increased by only three votes. As in the case of the Oxford University Bill, so in respect to this also, the Welsh vote, as a whole, was thrown into the scale of ecclesiastical exclusiveness. Strange, therefore, as it may seem, English Voluntaryism would have fared better than it did in this passing of these two measures, if Wales had been without a single representative in Parliament!

WELSH VOTES ON THE QUALIFICATION FOR OFFICES BILL.

It is true that the events to which I have been referring occurred some years ago, and that the two Parliaments then in existence have been dissolved. But what is to be said of the divisions on a more recent measure—that of Mr. Hadfield, which has been dealt with by the existing Parliament, and during the last two sessions? The object of that bill, it will be remembered, was to abolish the offensive declaration required from town councillors and other functionaries, which solemnly pledges them to refrain from everything adverse to the political rights and immunities of the Church of England. The measure is, confessedly, not one of grave importance; but as an assertion of principle, if not as a small measure of relief to uneasy consciences, it deserved to be supported by the votes of more than four members,* representing Welsh constituencies in which Nonconformity is the predominant element. Had Mr. Hadfield received no better support from the representatives of English and Scottish Voluntaryism, he could not have carried his bill, as he has done, three times through the House of Commons.

But, however slight may be the importance attached to the Qualification for Offices Bill, there has lately been mooted another question which involves interests of a very practical character, and which, probably, affects the Dissenters of Wales more closely than it does English Dissenters.

WELSH VOTES ON THE BURIALS BILL.

In Wales, as in England, though the parish churchyard is admitted to be the common property of the parishioners, without distinction of sect, the Nonconformist minister cannot, without violating the law, speak, by the open grave, words of consolation and instruction to the bereaved members of his flock. But in England, to a much greater extent, if I mistake not, than in Wales, the injustice is mitigated by the establishment of parochial cemeteries, in which the rights of Dissenters are respected by the provision of unconsecrated ground.

Had the bill brought in by Sir Morton Peto in 1861 become law, the churchyard in every parish would have been as free to the ministers of Dissent as to those of the Establishment, and thus there would have been abolished a restriction which often lacerates the feelings of those who are already sorrowful and distressed. If I do not err in my estimate of the tie which among Welsh Dissenters binds together pastor and people, that would have been a boon which would have been received by them with delight. Yet only eight votes in favour of the Nonconformist Burials Bill gave expression to such a feeling; while twelve Welsh votes—or nearly the entire number at the disposal of the Establishment—were recorded against it. In that case, therefore, as in others already referred to, English Dissenters were damaged, instead of being aided, by the representatives of their Welsh brethren. Indeed, of all the seven questions selected for the purpose of the present inquiry, there are only two in respect to which the majority of the Welsh votes has been in favour of the cause of religious equality; while, even in those two cases, the majority has been of the narrowest kind.

WELSH VOTES ON THE ENDOWED SCHOOLS BILL.

The bills intended to abolish sectarian distinctions in connexion with the public grammar-schools and other charitable trusts, have had the good fortune to be introduced by a Welsh member—one who has made, not Welsh Nonconformists only, but Nonconformists everywhere, his debtors, by the courage and intelligence with which he has striven to secure their rights. It is probably owing quite as much to this circumstance as to the intrinsic merits of his measures, that Mr. Dillwyn obtained, in 1859, as many as twelve votes, against eleven on the other side, and in 1861 ten votes, there being then nine in the negative. These figures are, no doubt, much less unsatisfactory than those already given; but does any one believe that ten votes, or nine votes, on such questions, adequately represent the wishes of the Dissenting electors or the Dissenting population of the Principality?

CONCLUSIONS.

A review of these facts suggests the conclusion, that not only is Welsh Dissent badly represented in the fewness of the members who are willing to give religious equality votes, but that the best is not made of the representation as it actually exists.

Much of the laxity on the part of Liberal members to which I have now called attention is, no doubt, attributable to the fact that the questions at issue were not the subject of out-door agitation.

It may be assumed that on these occasions little or no pressure was applied to their representatives by Dissenting constituents. The defaulting M.P.'s were not burdened with petitions, or bored with letters, or warned by newspaper articles. They were under no apprehension that absence from the division lobby would be punished by the loss of their seats. They assumed, however erroneously, that their supporters were indifferent, and hence they were indifferent themselves.

Such an inference is suggested by what has occurred in connexion with another question to which I have as yet made no allusion. I refer to Church-rate abolition.

WELSH VOTES ON THE CHURCH-RATES BILL.

Only four years ago there were but 12 Welsh members who voted for the Abolition Bill. At that time 14 voted against it—exactly one more than the number opposed the bill in 1861, and again this year. But in these last two years the Welsh abolition votes have risen to their highest number, viz., to 17 and 16 respectively. Why? Not because Welsh Dissent is better represented now than formerly, but because it has become known that Welsh Dissent will no longer be trifled with in this matter. The opponents of Church-rates have petitioned by tens of thousands. They have written, and have memorialised, in terms indicative of their determination that, on this subject at least, their wishes shall be respected by the votes of their representatives. *Hence* it is that the Welsh Liberal members have voted as they have never voted before, and that even some Conservative members have separated themselves from their party, and united in supporting Sir John Trelawny's bill.

Welsh Voluntaries may be congratulated on this result of their earnestness and resolution. But is even that result one to be regarded with unmixed complacency? Are 16, or 17, votes, out of an aggregate of 32, all that Church-rate abolitionists have a right to look for from a country where 78 per cent. of the worshipping population worship elsewhere than at the altars of the Establishment? Why that number is, relatively, smaller than the number of abolitionist votes given by English members. For, of the 466 members representing English constituencies, 220, or 47 per cent., gave a vote this year in favour of the Church-rate Bill; and that percentage is precisely the (assumed) proportion which Dissenters in England bear to Churchmen. It is smaller than the abolitionist vote of Scotland, for in 1861 36 out of 53 Scotch M.P.'s—or two-thirds—voted for the bill. And that, too, is just the proportion which Dissenters and State-Churchmen bear to each other in Scotland. But of the Welsh members 53 per cent. voted for the bill (in 1861), when the highest number was reached; while in Wales the proportion of Dissenters to Churchmen is 78 per cent.—a proportion which should have given Sir John Trelawny 25 Welsh votes, or enough to have carried his bill by the decisive majority of 15 votes. If, therefore, it be asked, how is it that all the efforts put forth to carry that measure have been fruitless? let Welsh Dissenters understand that it is due, in part, to the circumstance, that they are not adequately represented in the House of Commons.

An examination of the latest division list on this bill brings out results which are not only very striking, but which have an important bearing on the subject of this paper.

In every case but two, the members who voted against Sir John Trelawny represent constituencies in which Dissenters enormously preponderate over Episcopalians.

* In 1862 there were but three.

LIBERAL CONSTITUENCIES AND TORY MEMBERS.

In Monmouthshire, 57,243 persons were at the most numerously attended services of Dissenters on the Census Sunday; while but 23,345 worshipped in the churches of the Establishment; yet Mr. Morgan, by his vote, affirmed that the larger number should be taxed to pay for the religious services of the minority. Carnarvonshire had its 27,063 Dissenting worshippers, but Colonel Pennant's vote was in harmony, not with their views, but with those of the 7,338 Episcopalians then in attendance. Merionethshire figures for 14,455 Dissenters, and but 2,042 Churchmen, but Mr. Watkin Edward Wynne's vote set at nought the wishes of that great majority. In Carmarthenshire, Pembrokeshire, Denbighshire, Montgomeryshire, and Haverfordwest, the attendance of Episcopalians amounted, in the aggregate, to but 28,789, while the Nonconformists numbered 77,846. Yet these five constituencies have sent to Parliament five members whose votes neutralise the votes of as many English members, representing, it may be, counties or boroughs in which Dissent is, relatively, far weaker than in the Welsh constituencies.

There are some other facts which deserve notice in connexion with this division—the most important which has occurred since the Church-rate controversy commenced.

Sir Hugh Owen, who was, I believe, not long ago elected for Pembroke as an abolitionist, was for the second time absent, he having failed, as yet, to give a single abolitionist vote. Sir J. Hanmer, M.P. for the Flint boroughs, who voted right in 1861 and previously, was absent this year. Both are holders of Church patronage, Sir Hugh Owen having as many as six livings in his gift; and both, it may be assumed, care more for the stability of the Church Establishment than for the wishes of constituents, whose good nature is, no doubt, calculated upon for a condonation of absence which proved fatal to the bill.

Additional facts of a like kind might be adduced, but these will suffice, and, taken in connexion with the facts belonging to the other ecclesiastical questions already referred to, I submit that they prove but too conclusively the truth of the allegation with which I set out—that Welsh Nonconformists send to Parliament fewer advocates of religious equality than they might fairly be expected to do, and that, except in respect to one or two questions, many of those whom they do send, are often, for practical purposes, utterly useless.

EXPLANATORY CIRCUMSTANCES.

There is, no doubt, another side to this question. There are explanatory circumstances not visible on the surface, or not recognisable by a stranger. It would, for instance, be unreasonable to ignore the fact that a large proportion of those who compose the Nonconformist congregations of Wales are persons in a dependent position of life, and are not in possession of the elective franchise; and that, of those who are on the parliamentary register, there are many, too many, whose subjection to landlord power renders it difficult, if not impossible, for them to give expression to their political opinions at the polling booth. Taking the country as a whole, the land in Wales appears to be in possession of but a handful of the population, and that handful, there is no doubt, belong to a considerable extent to the Establishment. From a return presented in 1852, it appears that of (about) 30,000 county voters, only 2,161 are freeholders. The leaseholders and occupiers number as many as 14,687, and both of these classes are probably very much subject to landlord influence. I find that out of 827 Welsh parishes, in 482, being 65 per cent., or nearly two-thirds of the whole, the land is owned by only two or three landlords.

This circumstance, with the absence of the ballot for the protection of the voter, unquestionably puts great difficulties in the way of those who would improve the Welsh representation. For, seeing that there are only three boroughs in Wales, the members for which usually vote wrong on religious liberty questions, and that ten county members voted against the Church-rate Bill, and but seven in its favour, it is evident that it is in the counties that a great part of the political work of the voluntaries has to be done. But, on the other hand, it has already been seen in Wales that determined, persistent efforts to improve the parliamentary register, and to add to the number of Liberal voters by means of freehold land and building societies, have wrested even counties from the hands of our opponents. Nor must it be forgotten that, even in the absence of an absolute majority, it is in the power of a few resolute and intelligent men in a constituency to determine the political creed of a candidate, and afterwards to influence his vote.

POLITICAL RETROGRESSION.

I am not surprised at the character of the votes given by many Welsh members, or at the neglect to vote on the part of others, when I see what has been the political history of the constituencies they represent. Thus, I find that Carnarvonshire always returns an opponent of religious equality, without any opposition, just as though the county did *not* contain a large majority of Dissenters. And there are other constituencies which, at the last election, returned members of the same class, notwithstanding that they had previously returned men of a more liberal stamp. Brecknockshire, in 1841, sent a Liberal Conservative to Parliament, but at the last election returned, and unopposed, a Conservative who is not liberal. Carmarthenshire, in 1832 and in 1835, contrived to send one Liberal, but is now obliged to be content with a Liberal Conservative in his place. The Denbigh boroughs have lost their Liberal representatives, and though there have been repeated efforts to regain the lost seat, a large number of electors—many of whom, no doubt, were Dissenters have refrained from voting. Haverfordwest is in the same predicament, and, in part, from the same cause. The Montgomery boroughs have also lost their Liberal members, and Merionethshire always returns a Conservative, because the attempts to defeat him have failed from the number who have declined to vote. And finally, among these curiosities of Welsh electoral experience, it may be mentioned that Monmouthshire and the Monmouth boroughs send to Parliament members who do, indeed, vote for Church-rate abolition, but who compensate themselves for that vote by assuring those intensely Dissenting constituencies that they are staunch supporters of our glorious constitution in Church as well as State.

Thus it appears that in some constituencies Nonconformists do *nothing*, simply because they cannot do everything; that there are Nonconformist electors who, having the franchise, neglect to use it, when, by pursuing a contrary course, they might elect somewhat better men than those who now occupy the benches of St. Stephen's; and that even where Liberalism once did do its duty, there has been lamentable retrogression, and, as a consequence, lamentable defeat.

THE LESSON.

Brethren, these things ought not so to be. I say it not in anger but in sorrow—say it only that your minds may be stirred up to resolve that it shall be so no longer. I have sought—I hope not with too rough and inconsiderate a hand—to expose the evil from which you suffer—from which Nonconformists as a body, suffer. The suggestion of practical remedies must be left to those who possess local knowledge, with the requisite sagacity, energy, and tact. "'Tis not in mortals to *command* success," but let Welsh voluntaries do more—let them deserve it. If they fail, matters cannot well be worse than they now are. But they will *not* fail. What they have already done for both civil and religious liberty, for man's weal and God's glory, forbids despondency and stimulates hope—a hope that will not make ashamed in the day of battle, and that will be abundantly justified in the hour of victory.

THE BICENTENARY OF 1662.

GREAT MEETING AT DUNDEE.

On Friday evening a public meeting, in commemoration of the ejectment of the two thousand ministers from the Church of England in 1662, was held in the Corn Exchange Hall, Dundee. Some time ago, most of the ministers of the Dissenting bodies in Dundee drew the attention of their several congregations to this important matter; but it was considered proper to make a public demonstration of confidence in the great principles held by the ejected ministers of 1662, and this meeting has been the result. Not for a long time has there been such a successful meeting in Dundee. Long before the hour for commencement, the large hall was crowded in every part, and it was estimated that between 2,500 and 3,000 persons, many of them ladies, were present. W. E. Baxter, Esq., M.P., was called to the chair, and a large number of the ministers and influential inhabitants of the town were present.

The CHAIRMAN, in his opening speech, referred to the Bicentenary movement and the great events out of which it rose, which had been appropriately designated "The triumph of conscience." It was nothing to the purpose to object that the ejected of 1662 were supporters of the connection between Church and State, but they braved all risks for freedom of worship.

Cold *Saturday Review* cynics may sneer at them now, parading their weaknesses, proving them in some things more ignorant than people of our time; all that I can say is that I should like to see these critics placed in a similar situation, and should be surprised, indeed, were their conduct worthy of similar praise. (Hear, hear.) The ejected ministers of 1662 were fallible and erring no doubt, but they went forth nobly and boldly when they thought that duty called them, and were in principle, if not in degree, as much martyrs as those who were consumed in the fires of Smithfield, or perished in the dungeons of Spain. (Applause.) Nor have their testimony and sufferings been without an important influence on the national history since. Their firmness necessitated in a very few years the Act of Toleration, and from that hour to this Dissenters have been increasing in number and power, stimulating to activity the latent energy of Established Churches, manifesting the capacity of Christian sects for self-support and self-government, and making it apparent to all thinking men that perfect equality of religious denominations is a mere question of time. Far from regretting the ejectment of 1662, I believe it, however unjust and tyrannical at the moment, to have proved a real blessing to our country. (Hear, hear.) Had the Church at that period been more liberal and comprehensive, it might, for want of a healthful competition, have become more inert and lifeless than ever, while the few left outside its pale would have been comparatively uninfluential for good. It is only another illustration of those remarkable words—words which could only come from an inspired source, because the idea which they convey never could have entered, without Divine assistance, into the human mind—"Surely the wrath of man shall praise thee." (Applause.)

Very various and important were the lessons taught them by the history of 1662. Most of them lay on the surface, and had of late been fully commented on; but there were two which had not been so generally noticed—not unworthy, perhaps, of their attention for a moment.

One of the evils of the present day, when all men, however incorrectly informed, are permitted to meet together to declare their opinions on any subject, is, that there is, and always will be, found leaders to pander to their prejudices; and I have lately seen with regret a disposition even on the part of distinguished public characters to sail unresistingly with the current, although in their heart disapproving of its direction, to swell the sails of popular impulse, although well-knowing that there are rocks ahead—to do violence to their own better judgment, and secure not the triumph, but the defeat and disgrace, of conscience, for the sake of an article in a newspaper, or a paltry cheer. Of very different stuff were made the men whose stand for truth and righteousness we celebrate to-night. Then, are we not warned by the consequences of that Act of Assent and Consent against over-zeal in favour of any form of words, however sound—against what I may be permitted to call a grubbing for heresy—a disposition to risk Christian harmony and set aside Christian charity for the sake of a uniformity of statement which is not even to be found in the New Testament? (Applause.) My reverend friends will pardon me for saying that I dislike very much their atonement controversies, and questions about the particular mode in which the Holy Spirit works, "whereof come strife, railings, evil surmisings, gallings one of another, and not that godly edifying which is in faith." This is not a matter which affects one denomination more than another; but I cannot help thinking that all would be benefited by a little more largeheartedness, patience, and charity. (Hear, hear.) Paul's first epistle to Timothy should have been read in that General Assembly of the Established Church of Scotland which deposed Mr. Campbell, of Row, and by the heads and authorities of a certain sect with which I am more particularly connected, before they, at a more recent date, drove many young men from their communion, to be received with open arms by the Independent Churches of the South. On this subject you will allow me to read to you two very brief extracts from the works of men who represent that catholic and considerate feeling, now happily so prevalent among the clergymen of the Established Church of Scotland? The first is from Principal Tulloch's "Leaders of the Reformation."

It required the lapse of many years to make men begin to feel—and it may still require the lapse of many more to make them fully feel—that they cannot absolutely fix in their feeble symbols the truth of God; that it is ever bursting with its own free might the old bottles in which they would contain it; and that, consequently, according to that very law of progress by which all things live, it is impossible to bind the conscience by any bonds but that of God's own wisdom in Scripture—a spiritual authority addressing a spiritual subject—a teacher not of the letter which killeth, but of the Spirit which giveth life.

The second is from Mr. Story's most interesting memoir of his father, the Rev. Robert Story, of Roseneath:—

These years (*i.e.*, the thirty years which have elapsed since the Row case) while they have developed clearer views of the relations of God and man, and less formal and forensic expressions of the great truths of the Christian faith, have surely also enforced the lesson that uniform identity of doctrine is not needful to unity of moral and spiritual life, and that a Church's creed may stand some diversity of exposition without peril to her existence or her usefulness. (Applause.)

Now, my Christian friends, I have done. The great lesson which we are being after all taught to-night is just that with which Martin Luther concluded his famous speech before the Diet of the Empire at Worms:—"It is not wise, it is not safe, for a man to do anything against his conscience;" and may each one of us in his hour of trial, in those sore temptations which fall to the lot of every man—intrepid, resolved, trusting in a higher power like that great spiritual hero—be enabled to add, "Hereon I stand; I cannot do otherwise; God help me." (Loud applause.)

The Rev. GEORGE GILFILLAN, who was received with loud cheers, spoke at some length on the following subject, "What the Present owes to the Past." After a somewhat sombre and vigorous picture of the evils that still continue to afflict society, he proceeded to speak of the obligations we owe to the past. Positively we owe to the past, first, certain great principles; secondly, certain great institutions; thirdly, the history of certain noble and heroic men; fouthly, a high and hitherto unequalled literature; and fifthly, certain great public example of courage, self-sacrifice, and devotion to principle which are of inestimable value. Upon these several points, Mr. Gilfillan expatiated to a deeply interested audience. With reference to the heroes that the past has produced, the speaker said:—

A friend was lately describing to me a remarkable sight he once saw in the Island of Mull. He had struggled on, amidst heavy mists, to gain the summit of Ben More, the highest mountain in the island. At last he reached it, and found the top clear, while below his feet and around him stretched out one of the most extraordinary of prospects. It was precisely as if he had come out of the depth of the sea to the surface, and reached a spot of dry land in its midst. On every side expanded a vast white and billowy ocean, which for a while he could hardly believe to be mist. And at a considerable distance there appeared what seemed two islets, peering above the ocean, being the only speck of land visible. He puzzled himself for a time—the illusion was so complete—to remember what these islets could be, till at last the truth flashed upon him—these are the twin peaks of the giant Ben-Cruachan, a mountain on the mainland, here transformed into two little isles, barely visible, amidst a tumultuous and all-engulphing ocean of mist. And so, sir, in looking back over the past, "the vast unbounded prospect lies before us. But shadows, mist, and darkness rest upon it." Yet, looming through and over that mist, I see some noble men, like peaks, diminished indeed by distance, but which the darkness has not been able to drown. I see the bald and laurel-crowned brow of a Cæsar. I see the serene and thoughtful countenance of an Alfred the Great—a man, says Burke, whose shining qualities and grand virtues threw a glory over the obscure period in which he lived, and which is for no other reason worthy of our knowledge. I see our own brave Wallace, "red-wat-shod," the patriot Tell, and the Bruce of Bannockburn. I see the heroes of the Elizabethan period—the Raleighs and the Drakes. And surrounded by a group of kindred Titans in that age which witnessed the noble act of self-sacrifice we are met this evening to celebrate—surrounded by Hampden, and Howe, and Vane, and Selden, and Milton—I see a countenance of more rugged grandeur, and more dauntless determina-

tion, and more piercing insight than any of them all—a face whose iron lines tell of a thousand nights of prayer, and of a hundred days of battle, of grave suffering and sorrow, and of graver victory and success, of agony bravely borne, and of triumph manfully welcomed—a face proclaiming its owner "every inch a king," although no crown is ever destined to rest upon his head—it is the granite countenance of glorious "Old Noll"! These are the men who redeem the sad and scandalous history of humanity hitherto; these are the men whose existence best refutes the theory of a brutal descent for man; these are the men who dwindle into insignificance the common rabble of kings, and statesmen, and popular favourites; these are the men who prove that there is a Divinity at work in man, throwing up, ever and anon, such Alps of humanity, even as the plastic power of nature piles up its far-seen pinnacles and blazing volcanoes—its Mont Blancs and its Etnas; and these are men who, as pledges and prophetic specimens of the days of a better era, when man shall emphatically become man—excite in our breasts the most ardent trust in the future prospects of the human family. (Applause.)

Speaking of the exodus of 1662, Mr. Gilfillan said:—

The Two Thousand went out, not knowing whither they went. They made no preparations for breaking their fall—no huge haystack was reared to meet them half-way on their desperate leap; and Rebecca, when she purposed to save herself from the Templar by springing from the walls of Torquilstone, had no more provision of escaping utter destruction than had these noble martyrs of the second day of Black Bartholomew. But they trusted in God, and they were not put to shame. They threw themselves from the tower, and the angelic arm of a great principle met and saved them. And they, being dead, yet speak, and their example shines above their sepulchres, and shall shine for ever. We live in perilous times. The present is agitated and uncertain—the future is dark and frowning; but so much the more should we turn to the wisdom, the courage, and the "triumphant conscience" of the past—so much the more should we roll the raptures, and seek to catch the fire, of those mighty men of old from whom we may differ in many points of opinion, but whose spirit ought to be emulated and immortalised in the imitation of all succeeding ages, and should feel that, in the language of the poet, surely most appropriate here—

Till the Future dares
Forget the Past, their fate and fame shall be
An echo and a light unto eternity.

(Loud cheers.)

The choir then sung the opening chorus from Mendelssohn's "St. Paul."

The Rev. Mr. Spence was the next speaker. The subject assigned to him was—"The foundation of our civil and religious liberty," upon which he spoke with much intelligence and force, and was greeted with warm applause.

The Rev. Dr. M'Gavin next addressed the meeting on the proposition, "That State Churches have failed," and said:—

I regard this meeting as most auspicious, alike in the occasion which has convened us, and the cause to which it has been consecrated. It augurs well for the Dissenters of the present day to set themselves heirs to the early Puritans. (Applause.) No patent of nobility (though it has been long attained) could boast of a better ancestry than to inherit the political principles of a Vane and a Milton, while we cherish the faith and piety of a Howe and a Baxter. While Independents and Presbyterians here side by side represent the distinctive principles of their forefathers, I hope that we have lost nothing of their heroic spirit, except, indeed, it be their intolerance; so that, if we have been taught from God and their history to bear or to brave anything for the defence or liberation of Christian truth, we have not less learned strictly to respect the conscientious freedom of others. (Renewed applause.) This we understand to be true Voluntaryism. The subject assigned to me seems somewhat offensive, but it is not of my choosing, and I accepted it in spite of any odium that might attach to it, because of its important truth. With the members or ministers of Established Churches I have no quarrel. I only assail what I believe to be the unjust and unscriptural principle of the union of the Church with the State. (Cheers.) Our ideas of failure are comparative, and are affected by our peculiar position. Churchmen may affect to smile incredulously at the idea of their Church's failure, and ask if their emoluments are impaired, their ministers or churches reduced in numbers or activity, or their pretensions and claims abated? If we answer no, we find in this reply the essential principles of their failure. Established Churches which rest upon prerogatives and prescriptive rights cannot accommodate themselves to the wants or spirit of the age, they shun change, and are incapable of improvement. (Loud applause.) The knell of all other monopolies is sounded in the present day; unjust and exclusive restrictions are perishing from commercial and civil codes, so that Dissenters, set free from iniquitous tests, are finding their way into civil offices, to University chairs, and even, in spite of Church opposition, into parochial schools. (Loud applause.) But this giant monopoly in religion which overshadows all our churches refuses to abate one jot or tittle of its ancient rights and claims, no matter whether the wants and convictions of the country have outgrown them. What is this but the unconscious fatuity which refuses to be warned by failure before it is involved in destruction? And where shall we find a parallel to it except in the doomed dotard of Rome, who refuses to part from temporal power in the face of the stern remonstrances of Europe, crying, *Non possumus*—we cannot. (Great cheering.) Was not the creation of Church Establishments itself an avowed failure? For 300 years the Church of Christ had prospered in the absence of unholy alliance with civil power. And when it submitted to that yoke, and accepted State subsidies, its disloyalty to Christ made it a slave to Constantine. It bartered its Pentecostal power for State patronage, and while its protection and persecution were equally dangerous to vital truth, from that hour genuine godliness has, for the most part, been found in the attitude of a Remonstrant, Protestant, or Dissenter, from its established forms. (Cheers.) If we come into the field of controversy, its own abettors prove that the defence of Established Churches has been a failure. No couple of these defenders agree as to the principle on which the union of Church and State is to be sustained. Hooker is contradicted by Paley, while Chalmers and Inglis contradict both, and one another, until Gladstone rides into the field to overturn all his predecessors, and, with Quixotic chivalry, by his double-edged arguments, overthrows himself. (Laughter and applause.) Some say, "Establish the truth;" and is there no failure in this in a country which establishes Episcopacy in England, Presbyterianism in Scotland, Popery in North America, and scarcely refrained from establishing Hindooism in India? (Cheers.) Others say, "Establish the religion of the majority"—that is, establish the religion by law which has already established itself in the convictions of the people—pay to popular opinion for those who ought to be best able to pay for their own, no matter how little it might accord with the conscience of others. "Endow," say others, "all sects alike; let idolators, infidels, heretics, and holy ones feel equally out of the State trough, because it will make them equally submissive and harmless." (Loud applause.) Such are the infirm defences of State Churches; surely, therefore, we prefer the more excellent way of New Testament principles, which would preserve the Church from slavery to State bribes, by rendering to Cæsar the things which are Cæsar's, and to God the things which are God's. We are often told, especially by Southern ecclesiastics, that the establishment of the Church forms the bulwark and citadel of the truth, and that Dissenters owe to it all the unity and stability of our faith. Have these men no consciousness of failure or mockery when they point us to a Church which forms a safe shelter for all sentiments, from the bastard Popery of Puseyism to the doubly-distilled and devilish refinements of modern infidelity? (Cheers.) There are some amongst ourselves who insist on the necessity of Established Churches for territorial inspection and control, and claim authority over all the souls within their parishes. If these men are sincere, then I must hold them and their favourite principle responsible before God for all the unreclaimed ignorance and vice to be found in the country. In such case there must either be a gross failure in the Establishment, or the argument perishes. (Applause.) But let me pass from argument to the field of facts, where, in the course of recent legislation and events, the warmest friends of Established Churches must confess their failure. In what recent controversy has the Church been successful? Need I remind you of the grand struggle twenty-five years ago for additional endowments, and its instructive fate; of the fortunes of the Veto law, and its memorable consequences, of the inveterate efforts of the Church to monopolise the education of the country, and the present chaos of that question—(Hear)—of the drawn battle of Church-rates, always renewed with disastrous issues to the Church. (Cheers.) And, to sum up with two facts, the Church Establishment had no more strenuous friends in the country than those who are now Free Churchmen. In the great ten years' conflict, they told us that they fought for the true Establishment principle, but, alas for them! where have they left their favourite Establishment? (Laughter and applause.) Consider again, the last effort of legislation by the Establishment, when they went asking—saving your presence, sir—what some of their leaders called a godless Parliament. (Laughter.) The Established Church of Scotland goes to this godless Parliament begging a bill to improve its powers of discipline, and to compel Dissenters to afford evidence in its Church Courts. (Loud applause.) A more helpless confession of Erastian homage, coupled with despotic purpose, has not recently been exhibited, and it deserved the common indignation and contempt beneath which its abortive designs perished. (Renewed applause.) In conclusion, is not the whole course of recent events adverse to Church establishments? Our colonies, specially in Canada and Australia, have broken down their exclusive ecclesiastical endowments. Our statesmen, even the most Conservative, now acquiesce in Lord Durham's maxim, that whether ecclesiastical endowments can be provided or no, they ought not, in this age, to be increased. The highest Churchmen begin to weary of the bondage of State control, and long for liberation. The Kirk of Scotland itself, by her endowment scheme and missionary efforts, is proving that she is learning to rely less on the State than on the hearty support of her people, and is becoming more a Church of Christ by depending less on her establishment. (Cheers.) From those and other symptoms are we not warranted to conclude that the people of God are coming back to the ecclesiastical polity of Scripture, that establishments which create bondage in the church, and destroy the unity and brotherhood of saints, are doomed to early destruction, so that holy men can breathe no better wish than the prayer of the prophet—"Awake, awake, put on strength, O, Sion, for henceforth shall no more come in into thee, the uncircumcised and unclean. Arise from the dust; loose thyself from the bonds of thy neck, O captive daughter of Sion." (Loud cheering.)

The chorus, "O, Father, whose Almighty Power," from "Judas Maccabeus," was then sung by the choir.

The Rev. David Cook then spoke on the subject of "Uniformity," and was followed by the Rev. J. C. Baxter, whose subject was "Supremacy of Conscience."

The "Hallelujah Chorus," from the "Messiah," was then sung; and afterwards a collection towards meeting the expenses was made.

Mr. F. Henderson moved the following resolution:—

That this meeting regards with admiration the conduct of the 2,000 ministers of the Church of England, who, at the passing of the Act of Uniformity in 1662, voluntarily resigned their livings because they could not conscientiously conform to its requirements; it also considers the principle of Church Establishments to be opposed to the spirit of the Christian religion, and an obstacle to the full and complete development of the Christian life: this meeting, therefore, resolves to support the Liberation Society generally, in its efforts to liberate religion from State patronage and control, and especially as it seeks to disseminate in this locality a knowledge of the principles and history of Nonconformity.

In reference to the latter portion of the resolution the speaker said:—

In recommending the Liberation Society to your support, I cannot enter into its history during the twenty years over which it extends. It has sought to unite Dissenters of every denomination, with a view to emancipate religion from a thraldom which they believe impairs its usefulness and detracts from its dignity; to create, by the use of the pulpit, the press, and the lecture-room, a public feeling favourable to the cause of religious freedom and equality. The results which it has accomplished have far exceeded the most sanguine anticipations of its friends. The severance of the Church from the State is no longer regarded as a Utopian dream, but the question is now discussed by able men on both sides as capable of receiving a practical issue. In its political action the influence of the society has more than once arrested the course of legislation in Parliament, when that course has been unfavourable to the cause of religious liberty, and all those liberal measures which have been proposed or passed through Parliament during the last few years affecting Church Establishments, and recognising the political equality of all religious denominations, have received its effective and powerful support. In seeking to disseminate a knowledge of the principles and history of Nonconformity in this locality, the society only pursues the system, so successfully pursued in England, of educating the public mind as to the real merits of the controversy, preparatory to its receiving your moral and public support in Parliament, the arena wherein this great question is to be decided. We believe the voluntary principle to be in harmony with the spirit of the age. We demand, therefore, that it should be openly recognised and intelligently understood. (Applause.) On one point specially we are anxious to be understood. We are not animated with any feeling of hostility to the Established Church as a Church. We have no wish but that she should prosper and abundantly fulfil the mission she has received. We seek for her the same liberty we ourselves possess, and to rescue the sacred cause of religion from the peril to which a State connexion exposes it. We would point her to the early history of the Christian Church, to the days of her simplicity, her purity, and her martyrs, and recal the memory of her conquests won from heathendom in the days of her poverty and weakness, despite the hostility of kings and emperors, and we would ask her *now*, in the days of her influence and power, in the midst of an intelligent and friendly community, to throw away the crutches with which the State has burdened her, and, remembering the noble self-reliance, and the unconquerable faith of the early Christians, seek, by emulating their example, to eclipse their triumphs. Towards this end I beg to move this resolution. (Loud cheers.)

Mr. George Cox seconded the adoption of the resolution, which was agreed to unanimously.

The Rev. Mr. Lang moved a vote of thanks to the chairman, which was carried with acclamation.

THE LIBERATION SOCIETY IN YORKSHIRE.

LEEDS.

The friends of the Liberation Society in Leeds have promptly followed up the recent seizure for Easter-dues by having a meeting, the object of which was to protest, not only against such exactions, but against the entire system of which they form a part. We give an abridgement of the report of the proceedings appearing in the *Leeds Mercury*.

The meeting was held last Tuesday evening in the Stock Exchange Hall. Mr. Baines, M.P., presided, and there was a large attendance. The Rev. H. W. Parkinson, of Rochdale, and Mr. J. Carvell Williams, of London, attended as a deputation from the Executive Committee. The Rev. Dr. Brewer having engaged in prayer,

The Chairman maintained it was as much their right and duty to enter a protest against that which they thought was wrong in the Anglican Church—namely, its connexion with the State, as it was the right and duty of that Church to protest against the errors of the Roman Church, which before existed in the land. (Hear, hear.) They wished to do this in a temperate and Christian spirit, because it was a religious question—because they heartily agreed with, and heartily admired, great numbers of the clergy and members of the Church of England, from whom on other grounds they were compelled to dissent, and also because they could not hope for success if they gave offence by their language to those whom they wished to convert to their views. He believed that there were many earnest and pious Churchmen who were anxious to get rid of this political dependence, but who feared that the Church could not stand without it, or at all events that it would be lowered in its influence and in the prestige which it now enjoyed. With a view of removing this impression, Mr. Baines mentioned several interesting facts, showing that in Scotland, in Canada, and in other colonies, and in most of the principal European cities, the Anglican Church was supported and sustained by voluntary contributions alone, that the Nonconforming Churches in various parts of Great Britain and Ireland, though composed generally of persons in humbler life than those belonging to the Establishment, carried on their Christian organisations without aid from the State; and that even in the West Indies the emancipated slaves supported eighty churches, contributing 8,000*l.* a-year, or 100*l.* each, being four times as much as the average amount of Church-rates raised in all the parishes of England. (Applause.) If this was done by the weak, what could be done by the strong? (Hear, hear.)

The Rev. Eustace Conder not being able to attend, a letter from him was read. After expressing concurrence in the resolution he was to have moved, the writer said:—

But I may be allowed to say that no one can be more averse from religious controversy than myself, or more ardently desire the union of all true Christians. And it is precisely this earnest desire for union which makes me feel it a serious duty to co-operate with the Liberation Society. The great obstacle, whilst it remains, the insuperable obstacle to Christian union, is the connection of one Church or denomination of Christians with the State. Moreover, I am persuaded that there is at

present a spirit powerfully at work within the Established Church which threatens, if Dissenters are apathetic or unfaithful, not only to postpone indefinitely any hope of real Christian union, but to throw us back from the position won by long and arduous struggles, and seriously to affect our religious, and therefore our civil freedom.

The Rev. J. H. MORGAN, in an earnest speech, moved a resolution, declaring the deliberate conviction of the meeting that Christianity did not require for its maintenance legislative enactments, state endowments, or compulsory exactions, and that the union of the Church with the State involves much political injustice, and proves hurtful rather than helpful to the interests of religion.

The Rev. H. W. PARKINSON, in seconding the resolution, addressed the meeting at great length, enlarging more particularly upon several of the objections urged by the opponents of the society to the objects they sought to attain.

Before the motion was put a Mr. CLARKE rose to propose an amendment, "That the Protestant constitution of England, based upon the union of Church and State, affords the only security for the exercise of national as well of individual liberty, and ought therefore to be maintained in its integrity by all classes of her Majesty's subjects." He spoke for some time, and Mr. MORRIS having seconded the amendment, Mr. PARKINSON, in a few sentences, replied to the arguments advanced by Mr. Clarke. The CHAIRMAN put the amendment to the vote, and there were from 20 to 30 hands held up in its favour. The original resolution was then carried.

Mr. CARVELL WILLIAMS said, as it was late, he should not speak as he intended to have done, but reply to some questions which had just been put. He said that Dissenters did not receive 100,000*l.* a-year in the shape of grants for religious purposes, but some Dissenters undoubtedly did receive something like that sum (he very much regretted) for educational purposes, but in their schools, he ventured to say, the principles of Dissent were rarely if ever mentioned. In Ireland it was not members of the "Liberation Society" who received any portion of the *Regium Donum*, but the Presbyterians did. It was one of the first objects of the society to agitate for the extinction of that grant in England. With regard to the drawback upon materials used for chapels, the querist was unfortunate in his facts. The duty did not now exist; but when it did it was only the Church of England which enjoyed the benefit of the drawback, and the poor Dissenters had to pay to the uttermost farthing. So, also, Episcopalians had had the benefit of paper free of duty for the Prayer-book, while the Dissenters had to pay the duty for the paper on which their hymn-books were printed. As to the last question, the marriage registers were kept for civic purposes, and had no more to do with the religious services of Dissenters than with those of the Establishment. (Applause.) Mr. Williams then spoke upon the evils of the State-Church system, and moved a resolution on the subject.

Mr. MARTIN seconded the resolution, which was carried, nearly unanimously, and a local committee was next appointed, on the motion of Mr. W. H. CONYERS, seconded by Mr. J. WADE.

The Rev. W. THOMAS proposed, and Mr. CLARKE seconded a vote of thanks to the Chairman, which was carried unanimously; and Mr. BAINES having briefly acknowledged the compliment, the meeting separated.

HECKMONDWIKE.—This being a township in the parish of Birstal, where the vicar is enforcing Easter-dues, it was thought well to have a public meeting. It took place last Wednesday evening, in one of the Independent school-rooms, a large room, which was filled by an enthusiastic audience. Mr. L. Firth presided, and Mr. Carvell Williams, the Rev. Messrs. Bowman and Howard, Dr. Brewer, Rev. W. Thomas, and Mr. Martin, of Leeds, delivered addresses. Easter-dues of course were the subject of frequent reference, but all the speakers showed a determination to go to the root of the matter. Other meetings are likely to be held in the district.

SOUTH WALES.—We are glad to learn that the newly-formed committee for South Wales is to meet for the first time at Cardiff, next Thursday. The secretary of the society is to be present, and it is intended to devote the whole day, if needful, to the consideration of plans for carrying on the society's work in South Wales. In the evening a public meeting is to be held, and Mr. Williams is also to address meetings at Merthyr on Tuesday, Pontypool on Wednesday, and Aberdeen on Friday. A report of the recent conference is now being printed, both in English and Welsh.

THE EVANGELICAL CHURCH CLERGY AND THE BICENTENARY.

(From the *Clerical Journal.*)

"For the first time for three hundred years, the Puritan element was silent in the Reformed Church of England." Such are the pregnant words uttered by a chief speaker at the annual meeting of the Congregational Union of England and Wales, which has just been held in London. We alluded to the speech last week, but we give it more fully as it is reported in the Dissenting organs, and invite the special attention of our readers to it. Mr. Guest, Independent minister at Taunton, is apparently an observant man; and while, with the mental obliquity of his sect, he sees things in a disjointed and refracted form, he only states, in the above sentence, a plain matter of fact. We accept his estimate of the great spread of Church principles all over the land; and he is quite correct in saying that "High-Church theories were never preached so widely n England as at the present hour. They are not argued, not defended, but all over the kingdom, in cities and hamlets, they are everywhere assumed." That is, in other words, catholic truth in the eighteenth century in England has passed from the stage of apologetics to that of established and recognised doctrine.

. . . . . .

We are thankful that Puritanism has been silent at last, after three hundred years of battling for an uncatholic creed. Let it not be said that we thus discourage godliness, and throw contempt on Evangelical truth. We value as highly as any man the spiritual susceptibilities and manifestations wrought in the heart of man by God's Holy Spirit; we admit that a mere outward profession of Christianity is worse than nothing, unless there is an enlightened conscience, producing a holy life; and we honour lively preaching, the devout reading of God's word, and the frequent singing of psalms and hymns and spiritual songs by those who profess and call themselves Christians. So far as Puritanism consists in all these, we wish it God speed; for the holy Church throughout the world has ever maintained and practised them. But by the Puritanism which has been silent during the Bicentenary controversy, as alluded to by Mr. Guest, we understand a thing with different characteristics to those we have just enumerated. It has been a sectarian system, consisting of what was new, one-sided, and peculiar, in opposition to the great body of God's believing people. It has been an unpatriotic, dissentient, and contracted system, always symbolising with the Church's enemies, ignoring the value of outward unity, and discouraging the exhibition of dogmatic theology and objective truth, excepting in the narrow area of its own peculiar creed. This is the Puritanism we mean, and it distracted the Church in the time of Elizabeth; subverted it in the reign of the first Charles; deserted it under his successor; divided it under Wesley and Whitfield; and made it a small intolerant sect under Romaine, Newton, and Venn. It was fully expected that this party would have "spoken out" on last Bartholomew's day, and made common cause with the canonisers of the Nonconforming clergy of 1662. But there was silence deep and general in the Puritan camp; they refused to come "to the help of the Lord against the mighty;" and the old curse of Meroz is, therefore, uttered against them. To speak without a figure, the Evangelicals in the Church refused to take part with those without its pale; they made common cause with their brethren in resisting Dissenting aggressions; and hence these tears, and this solemn declaration on the part of Mr. Guest, "The glory is departed."

So far all is well; but we cannot derive so sweeping a conclusion from Puritan silence on St. Bartholomew's day as Dissenters do. In doctrine, there was a disposition to harmonise with the principles of the new canonisation; but there was a terrible discrepancy in the system of economics. The Evangelicals saw danger to the Church's temporalities in this new movement, and they wisely refused to give in their adherence to it. And they took offence at a logic clearer than their own, and repudiated what all but themselves knew to be the fact, that their interpretation of their own Articles and formularies is a non-natural one. Dissenters like Mr. Dale and Mr. Guest *cannot* see the consistency between the Articles and Prayer-book and doctrinal Puritanism, and we confess to a vision like theirs. Nothing irritates a disputant more than to be told that his opinions and his practice are discrepant; and the bold assertion of this by the Congregational party severed the Evangelical clergy at once from their side. We could have wished that the breach had been the result of something deeper and sounder; but we are glad there is a breach, and hope it may be permanent. This hope makes us suspicious of certain phenomena indicative of a restless impatience of Church authority, such as proposals for a new Bible society, for Liturgical revision, and some other similar "movements." The severance of Evangelicals from Dissenters can only be useful as it leads to a more cordial fraternisation with the more conservative body in the Church of England.

But let us look a little more clearly at the declaration of Mr. Guest as to the firm footing which is now possessed by what he calls High-Church theories. Besides what we have quoted above, he declares that "The heart of the English laity is not so soundly Protestant as it was twenty-five years ago." If by this were meant that the Church of England had less repugnance to Popery—which is the true meaning of Protestantism—then we deny the fact. But by Protestantism Mr. Guest means that mass of conventionalisms which time has clustered round the word, and which have no real relation to it. It means with Dissenters and Church Puritans their own contracted creed, their own narrow opinions on doctrine and ritual. Thank God, *that* sect of Protestantism has lost its hold among us, and is likely in time to die out. Sensible laymen do now begin to see that an asserted Protestantism has linked them with heretics of every class, and even with Jews, while it has severed them from much that is primitive and Catholic under the pretence that it is Romish. We almost fear that if Rome had been in the habit of circulating the Scriptures, these Protestants would have felt it their duty to deny them to the people. What is really Popish is, we believe, more disliked than ever by the laity Mr. Guest speaks of, and for this reason, that the dislike is more discriminating and enlightened. They prefer separating the chaff from the wheat, the precious from the vile, to a bigoted opposition to what is old. This power of distinguishing things that differ is but little possessed by the sects around us; and if it exists in strength and force in the Church of England, it will, under God, prove the salt which will save her from corruption. There is something awful to a thinking mind in the senseless banning and cursing of good and ill alike which Protestants have been guilty of in their controversy with Rome. Dense were the clouds, dire the gloom, which this unreasoning habit of *protesting* produced amongst us! But the darkness is passing away, dispersed by the bright silvery light of other days; and truth is being more reassured as she reiterates the utterance of the first century of our era, and is listened to: "Prove all things; hold fast that which is good. I speak as unto wise men, judge ye what I say."

THE FOUNDATION-STONE OF BICENTENARY MEMORIAL SCHOOL-ROOMS, in connection with the Congregational Church, Sydney, was laid on the 25th of August.

MR. W. S. ALDIS, Scholar of Trinity College, Cambridge, Senior Wrangler and First Smith's Prizeman, 1861, late Beaufoy Scholar of the City of London, has been appointed examiner of the Queen's Colleges, Ireland. Mr. Aldis, it will be remembered, was prevented from taking a fellowship by his conscientious objection to take the tests.

SUNDAY OPENING OF THE EDINBURGH BOTANIC GARDEN.—A deputation of the ministers of Edinburgh, headed by Dr. Clason, had an interview with the Lord Advocate on Wednesday, for the purpose of presenting to his lordship a memorial against the opening of the Botanic Garden on Sunday. The memorial was signed by 108 ministers. We understand that his lordship stated that he regarded the attempt to open the Botanic Garden as most uncalled for.—*Witness.*

PROHIBITION OF PREACHING IN HYDE-PARK.—The First Commissioner of Works has withdrawn his licence to preach in the parks. According to the *Observer*:—"The park constables have orders to prevent the assemblage of crowds by any speakers, teachers, preachers, or lecturers in the open air. The riots in Hyde-park, and the claim to use the park as an arena for public discussions, have rendered it necessary for the authorities to prohibit any discussion whatever, irrespective of the topic discussed. Without inquiring whether it is orthodox or heterodox, revolutionary or despotic, no one will be allowed to collect a crowd by public addresses."

PROTESTANTISM IN ITALY.—The resolute refusal of Louis Napoleon to surrender Rome increases the chances of a religious reformation in Italy. Lately, it will be remembered, it was announced that some 12,000 priests had signed the address to the Pope urging the abandonment of the temporal power. This work will now go on with fresh activity under the auspices of Father Passaglia. Outside the Catholic Church there are signs also that the people of Italy are awakening from their long sleep of superstition and indifference. It is but a few years since Protestantism (except among the Waldenses) was a thing unknown in the Peninsula. Now there are forty congregations, with 20,000 regular hearers, in connection with the Evangelical Church; and within the last few years more than 100,000 copies of the Bible have been distributed among the Italians.—*Sheffield Independent.*

LORD PALMERSTON AND CHURCH PATRONAGE.—"A Curate of twenty years' standing," in a letter to the *Morning Star*, gives instances of Lord Palmerston's equivocal distribution of the patronage of the Crown. He states that some years ago, his lordship promoted to a living in the diocese of Exeter a very young clergyman, who was the son of "a distinguished Tory and fox-hunting parson, and who happened to be the nephew of the chairman of Lord Palmerston's electioneering committee at Tiverton." In the same diocese, he says the most valuable living in the gift of the Crown lately became vacant by the death of the incumbent:—

A neighbour of my own, many years my junior in the ministry, and who was better known in the hunting-field than in any of the divinity schools, made a bold stroke to obtain this rich benefice, and, wonderful to relate, although opposed by the lord-lieutenant of the county, whose influence was exercised on behalf of a *protégé* of his own, he succeeded. How? Why, by another singular coincidence, one of his hunting companions happened to be the most influential person in the same borough, which has the honour and advantage of returning her Majesty's Prime Minister to Parliament.

PROSECUTION OF "ESSAYS AND REVIEWS."—This apparently interminable subject, which has occasioned so much controversy and so much angry feeling in the Church, will be brought once more before Dr. Lushington, the Dean of the Court of Arches, on Monday, the 2nd of November, unless, indeed, the case should come before the Judicial Committee of Privy Council on technical grounds, arising out of the learned judge's decision on the admissibility of the articles on the 25th of June last. The Bishop of Salisbury intends prosecuting the case against the Rev. Dr. Rowland Williams, vicar of Broadchalke, and has amended the articles filed, in accordance with the decision of the Court, so that probably Dr. Lushington will be able to pronounce judgment on the merits of the case in the course of the forthcoming term. In the course of the next term the case of the Rev. James Fendall, M.A., rector of Harlton, and proctor in the Lower House of Convocation for the clergy of the diocese of Ely, against the Rev. Henry Bristowe Wilson, B.D., vicar of Great Staughton, Huntingdonshire, the author of the article on the National Church in "Essays and Reviews," will be also proceeded with, and judgment probably delivered.

DISSENTING CHAPELS DISCONTINUED.—Friday night's *Gazette* contains the following announcement:—"Notice is given that the following places of meeting for religious worship have ceased to be used as places for that purpose, and that the Registrar-General has caused the record of the certification thereof to be cancelled:—Friends' Meeting-house, Bridlington, Yorkshire; Roman Catholic Chapel, Webb-street, St. Olave, Surrey; the Wesleyan Methodist Chapel, Hoghton-street, Southwark, Lancashire; Fletcher-street Chapel, Bolton, Lancashire; St. Helen's Roman Catholic Chapel, Brentwood, Essex; Welsh Calvinistic Methodist Chapel, Mulberry-street, Lancashire; a building, Great Smith-street, Westminster, Middlesex; Great Freeman-street Sunday-school, Great Freeman-street, Nottingham; the Evangelism, Waterloo-road, Cheetham, Lancashire; the Baptist Chapel, Needingworth, Huntingdonshire; St. Philip's Chapel, the Elms, Crawley, Sussex; the Odd Fellows' Hall, Shipley, Yorkshire; the Wesleyan Chapel, Halshaw-moor, Lancashire; a building on the stone wharf at Castletown, in the island of Portland, Dorsetshire; the Wesleyan Methodist Chapel, Coltsgate-hill,

Ripon, Yorkshire; the Central Hall, Allhallowgate, Yorkshire; St. George's Church, Tuffnell-park, Park-road, Upper Holloway, Middlesex; the Jews' Synagogue, Back Rockingham-street, Leeds, Yorkshire; a building, 7½, Rockingham-street, Leeds, Yorkshire; the United Presbyterian Chapel, Stockton, Durham.

Bishop Colenso's new Book.—We are informed on the best authority that the passages cited by the *Record* from Dr. Colenso's forthcoming work on the Pentateuch, and transferred from it last week to our own columns, have never been published, and will not be published, in that work. Dr. Colenso having come to the general conclusion that the Pentateuch was not "historical," and wishing for the criticisms of riper scholars on the soundness of his own views, had privately printed and tentatively circulated amongst a few friends the first results of his study. The statement that the "whole story of the Exodus is a fiction" has been generally objected to by scholars, as we ventured to assert that it must be, and Dr. Colenso has, we believe, been convinced that it is extravagant and uncritical. It will not appear, we are told, in his revised work. The *Record* has simply printed, without permission or authority, as about to appear, a passage from unrevised proof-sheets still liable to reconsideration and correction, which in this case they have actually undergone. Hungry after heresy, anxious to photograph the flying shadows of immature thought, lest perchance it should lose an opportunity of scandal, the *Record* has violated all the usages of literary honour.—*Spectator*.

A Church Grievance.—A correspondent of the *English Churchman* points out with much alarm that at the inaugural dinner of the Hartley Institution at Southampton, in the very presence of Lord Palmerston, the Mayor proposed as a toast, "The Bishops of Winchester and Rochester, the Clergy of the Diocese, and Ministers of All Denominations," and that the Bishop of Rochester and the Rev. T. Adkins acknowledged the toast. This frightened bigot goes on to remark:—"This is the first occasion on which I recollect seeing sectarian preachers toasted at a public banquet, and putting them in juxtaposition with the clergy is 'adding insult to injury.' If the Mayor is a Churchman he ought to have known better; but, in any case, the clergy present ought to have resented the affront in the same noble manner in which the incumbent of Folkestone and his curate did some time since, namely, by rising, under analogous circumstances, from the table." We may inform "A Hater of Inconsistency" that a toast worded in a similar manner was proposed at the Newcastle banquet to Mr. Gladstone, and we would further call his attention to the fact that the other day the Bishop of Oxford went to hear the Rev. Dr. Guthrie at his Free Church in Edinburgh.

Religious Intelligence.

COLCHESTER—LION-WALK NEW CHAPEL.

On Thursday afternoon the ceremony took place of laying the foundation-stone of a new Independent chapel, Lion-walk, Colchester. The old octagonal building, having stood nearly a century, has been razed to the ground for the site of the present structure, which will be in the "Geometric Gothic" style of the thirteenth century, of Kentish rag and Caen stone. The dimensions are to be 88 feet long by 53 feet wide, with a tower and spire 125 feet in height. It will afford sitting accommodation for 1,050 persons. Attached to the chapel is a lecture room, 40 feet by 24 feet. There will be galleries each side the chapel and one in front, and an organ gallery behind the pulpit. The architect is Mr. Barnes, of Ipswich, and the contractor, Mr. Smith, builder, of Ipswich, whose estimate for the work of 3,633*l.* was accepted. At the ceremony of laying the foundation-stone a large and respectable assembly were present. About 600 of the Sunday-school children belonging to the congregation, accompanied by their superintendents and teachers, were also present to witness the ceremony, each child wearing a medal which had been struck commemorative of the occasion. Before the stone was lowered into its position, a glass vessel, hermetically sealed, was placed in a cavity prepared for it. In this bottle or jar were copies of the last week's *Essex Telegraph*, *Patriot*, and *Nonconformist* newspapers; two photographs of the old chapel; two or three coins of the realm, a bronze medal struck for the occasion, together with a document, engrossed on vellum, containing suitable particulars. On the stone was inscribed, "This stone was laid by Samuel Morley, Esq., October 23, 1862." "Let thy work appear unto thy servants and thy glory unto thy children." The devotional part of the service was conducted by the Rev. T. W. Davids, pastor of the chapel. After laying the stone Mr. Morley, who had previously been presented with a beautiful silver trowel on behalf of the committee by J. S. Barnes, Esq., delivered an appropriate address. Mr. C. F. Fenton said that many members of the Established Church had expressed their good wishes for the undertaking in a substantial manner, including the mayor, who had sent them 10*l.*, and the oldest clergyman in the town (the Rev. Dr. Seaman), who had presented them with a cheque for five guineas. The receipt of several other cheques for ten guineas and five guineas was also announced amid considerable applause. After singing "Praise God from whom all blessings flow," &c., and the "National Anthem," the audience adjourned to the Baptist chapel, where the Rev. R. Vaughan, D.D., of London, preached a most eloquent and powerful sermon, from part of the 5th verse of the 14th chapter of Romans, "Let every man be fully persuaded in his own mind." Towards the close of his discourse, the Rev. Dr. described how the Puritan fathers were grieved to find that the State conscience did not harmonise with their own, and the results that followed, and the efforts that were made to check the progress of the great principle of liberty of conscience which was contended for in 1662. In conclusion the Rev. Dr. dwelt upon the great blessings of religious liberty which were enjoyed at the present day, and exhorted his hearers to live in the spirit of forbearance one towards another.

The *soirée* was held in the Corn Exchange, which place was profusely hung with flags and banners, and dressed with evergreens. The building, however, was not sufficient to accommodate the number of persons who endeavoured to gain admission. The public meeting was held in the Public Hall, at seven o'clock, when J. Stuck Barnes, Esq., was called to the chair. There were about 700 persons present. The meeting having been addressed by the chairman, Mr. J. Perry, of Chelmsford (who announced a subscription of 50*l.* for himself, and 50*l.* for his partner, Mr. Wells), the Rev. J. England, of Halstead, and the Rev. E. Jones, of Ipswich, Mr. H. Lewis proposed a vote of thanks to S. Morley, Esq., and to Dr. Vaughan, for the part they had taken in the proceedings of the day. They felt obliged to those gentlemen, not only for their presence that day, but for their manly sentiments expressed on every occasion in support of the principles of Nonconformity.

Mr. Fenton seconded the motion, and (in allusion to Mr. England's wish that there were a number of Samuel Morleys to assist in the work), said it would be well if there were "fifty Richmonds in the field." They felt very grateful to Mr. Morley, and highly valued his efforts for the spread of their principles throughout the land. (Cheers.) He was quite sure, when he said he felt personally obliged to Mr. Morley for coming amongst them that day, that those feelings were reciprocated by every one present; he therefore most cordially seconded the resolution.

The Rev. T. W. Davids supported the resolution at some length, and narrated some personal reminiscences in regard to his previous acquaintanceship with Dr. Vaughan, Mr. Morley, and Mr. Morley's father, the latter being one of the committee who examined him as to his fitness for becoming a student at Homerton College.

Dr. Vaughan said he certainly felt great interest in such meetings as the present one. He thought there was a strong healthy movement going on in this country in connexion with Nonconformity. The Doctor referred at length to the principles of Independency, which made religion to be a solemn matter between a man's individual conscience and his Master. He should like to see it more systematically aggressive upon every sort of sin and evil, as it was in the days of the early Christians. He mentioned that Christianity was introduced into this country by the Roman soldier and citizen, and thus it was that Augustine found the elements of Christianity in the land. He admitted that the Established Church had done much, but it was the tendency of endowed churches to go to sleep—it would be the same with them were they in the place of the Establishment—and to stimulate them to action it required what there was in this country, a vigorous Nonconformity. The positive good they did was small when compared with the immense amount of good they stimulated others to do, and the evil they prevented. Nonconformity was a great instrumentality in diffusing a healthy Christianity in the land. They might be exposed to very haughty treatment from men who were to be found in high places, ecclesiastical and non-ecclesiastical. The Nonconformists did not take with them the wealth, the pomp, and the splendour of this world. They had to advocate principles which were to a large extent scorned—but they were principles which would grow stronger and stronger. He advised them to go into all their churches with the feeling that they might be a blessing to their neighbours and their country.

Mr. Morley said he was unconscious of having taken upon himself any particular mission in connexion with Nonconformity which should have called for such notice as he had received that evening. It was true he was treasurer to a society which brought to his knowledge the existence of much spiritual destitution, but in taking an active part for its amelioration he was only performing his duty. They were about to erect what they had chosen to call a "Congregational Church." He would confess that he preferred the term "Meeting-house." (Cheers.) He admitted a distaste for anything in which there was a tendency to assimilate their places of worship with those of other denominations. He rather agreed with Milton, who had written, "He who condescended to be born in a stable would condescend to be worshipped in a barn." He (Mr. Morley) was not, however, advocating the erection of barns for places of worship, and he should, out of personal respect for Mr. Davids, be happy to send a cheque for fifty pounds. (Applause.) Mr. Morley then quoted statistics supplied by Mr. Horace Mann, showing that there were 5,000,000 of people in this country who rarely, if ever, entered a place of worship. There was, therefore, plenty of work to be done. He believed that in Independency, which was the most elastic thing in the world, they had a great power in the country. He rejoiced in the Bicentenary movement, which had led to much enquiry into their principles, and he urged all to prepare for the contest between Dissent and the Establishment, which he saw must come, for little better than Roman Catholicism was being taught in some of their rural districts.

The Rev. T. W. Davids here read a letter from the venerable father of Independency in Essex, the Rev. T. Craig, of Bocking, in which that gentleman strongly favoured the new title of Congregational Church, and expressed a great interest in the welfare of the congregation and pastor. (Cheers.)

The Rev. R. Langford (Baptist), the Rev. W. Simpson (Wesleyan), and the Rev. S. T. Williams (Mr. Craig's co-pastor), then addressed the meeting, after which Mr. T. Daniel moved, and the Rev. T. W. Davids seconded a vote of thanks to the Chairman, who, in acknowledging the same, announced some other subscriptions. The total amount with the collections was about 368*l.*

The meeting, which had been a most interesting and cheering one, then broke up.

Preaching in the Theatres.—The preachers for the services on Sunday were as follows:—Surrey Theatre, Rev. J. Jessop, M.A., chaplain of Horsemonger-lane Gaol. Standard, Rev. C. Dodd, of Worcester. Pavilion, Rev. J. Kirkman, M.A., minister of St. John's Episcopal Chapel, Downshire-hill, Hampstead. Sadler's Wells, afternoon, Rev. J. S. Hall, minister of Falcon-square Chapel; evening, Rev. B. Cassin, M.A., Incumbent of St George's, Battersea. Britannia, Rev. Thomas Vasey, Wesleyan minister, Islington. And at St. James's Hall, afternoon, Rev. W. G. Lewis; evening, Rev. Gervase Smith, Wesleyan minister, Highbury.

Theatre Morning Service. — The Victoria Theatre, New-cut, Lambeth, will be again opened in November for a Sunday-morning service for three months. The cost has been liberally met by a friend whose praise is in all the churches, and Mr. Murphy, of Surrey Chapel, will conduct the service.

Midnight Meeting of the Fallen.—The committee of this movement held another gathering (the 28th) on Tuesday night last, in Shaftesbury Hall, Aldersgate-street, City. 130 attended; several were rescued. A plentiful repast was provided, after which several of the friends of the movement addressed the poor women, and offered prayer. The meeting broke up at two o'clock.

Pentonville-road Congregational Church.—The fourth anniversary of this church was celebrated on Tuesday evening by a tea and public meeting, in the lecture-hall attached to the chapel. The pastor, the Rev. Ernest Coulson Jay, occupied the chair, and was supported by the Revs. Dr. Burns, Thomas Jones, Kilsby Jones, and Standen Pearce. The Revs. Henry Allon, J. Pulsford, and A. Hannay were prevented from attending by other engagements, and the Revs. Dr. Wills and A. M. Henderson by ill-health. It appeared, from a statement read by the secretary, that the three months' settled ministry of Mr. Jay has done much to repair the prejudicial effects of the previous nine months, during which the pulpit was vacant, and that, with respect to the regular seat-holding congregation, as well as occasional attendants, and also with regard to the additions to the church, there is little or nothing to distinguish the present from the best days of its past history. In the course of the evening a handsome tea-service was presented to Mr. William Draper, one of the deacons, who is about to leave England for Australia, as a memento of the respect and esteem of the church and congregation for him and his family.

Albany Chapel, Regent's-park.—On Wednesday, the 15th instant, the Albany church and congregation held a tea-meeting in the school-room, to inaugurate the renewal of effort on behalf of their new chapel, now in course of erection in Tolmer's-square, Hampstead-road. As on previous social occasions in connexion with the same object, the meeting was numerously attended, united, and enthusiastic. After tea the Rev. J. Guthrie, pastor of the church, who occupied the chair, rehearsed the progress and present position of the effort. The Rev. Robert Redpath, who, with his church in Wells-street, has lately purchased Albany Chapel, made some interesting remarks in regard to his prospect of occupying the chapel after the Albany friends had left it, and expressed his Christian regards and best wishes for the Albany church and its pastor in connexion with their present prospects. The Rev. Robert Mitchell, of Hawick, and the Rev. Thomas Orr, who were present, also contributed, by their animating remarks, to the spirit and purpose of the meeting. Mr. Toplis, the secretary, read a full and interesting report, from which, and from other statements at the meeting, there appeared the following particulars:—The present effort for a new chapel commenced shortly after the new year—being inaugurated by a tea-meeting held on the 15th of January. About that time the site was obtained, with the approval and countenance of the London Congregational Chapel-Building Society, who voted a liberal grant and loan, on condition that the church raise, by the time the chapel is opened, the sum of 2,000*l.*, exclusive of reversion from selling the chapel. Towards this, the direct subscriptions of the church and congregation amount at present to about 1,100*l.*; to which are to be added proceeds of lectures and bazaar, a liberal collection from the sister church of Craven Chapel, and subscriptions from other friends, including one handsome donation of 100*l.*: all which, with a few fresh items reported at the meeting, make the entire sum thus far subscribed towards the required 2,000*l.* to amount, as nearly as may be, to 1,700*l.* But to this there further remains to be added the value of bazaar

materials still to sell, estimated at from 200*l.* to 300*l.* The 2,000*l.* may thus be regarded as already virtually raised. Accordingly, after the adoption of the secretary's report, and after interchange of sentiment, Mr. Bremner, one of the deacons, submitted a motion, which was seconded by Mr. Whitbread, and unanimously carried, that the Albany friends pledge themselves, during the five months yet available before entering the new chapel, to carry the conditional sum beyond its original limits of 2,000*l.* to at least 2,200*l.*, with the view of attaining a position to warrant the hope, and sustain an appeal for help, to enter the new chapel in April next, free of debt. This somewhat ambitious aim they were the more encouraged to set before them from having recently disposed of Albany Chapel to the Rev. Robert Redpath and his church in Wells-street. The new place of worship is expected to cost some 5,000*l.*, which is expected to be raised within 1,000*l.*, and a large part of this sum, if not the whole, will, it is hoped, be cleared off on the opening day. Some sanguine members propose at once to clear off the price given for the site as well as the debt on the building. Mr. Sawyer, from whom the site was obtained, and who has already generously subscribed towards the new chapel between 300*l.* and 400*l.*, stated, by way of encouragement, that if they got to within the last 50*l.* of paying up the ground by the time of opening, he would cheerfully remit to them that sum. The new edifice is now a conspicuous object on Hampstead-road. It is ready for the roof, and the tower is carried up to the base of the spire. After passing some votes of thanks, and a resolution to meet again and report progress at the end of three months, the meeting separated at a late hour.

SURREY CHAPEL.—SOUTHWARK MISSION TO THE WORKING CLASSES.—The sixth annual tea and public meeting in connexion with the above mission was held in Hawkstone Hall on Wednesday evening, when the spacious hall was crowded to excess. W. Gibson, Esq., who occupied the chair, briefly stated how the Southwark Mission was first established. When their revered pastor, the Rev. Newman Hall, came among them he soon found it out that although there were a number of good and charitable institutions in connexion with the Surrey Chapel, there was something else wanting. A number of working men and women in the neighbourhood of the Newcut wanted to be brought under the sound of the Gospel. One great difficulty was in finding an agent fit for this work, when Mr. Murphy was recommended and appointed, and he thought they would all say that he was the right man in the right place. He had been truly successful and was much beloved. The report was then read by W. Webb, Esq., the secretary, which showed the free-will offerings of the people attending the Hawkstone Hall Sunday-evening services and the adult educational classes had this year reached the sum of 23*l.* 0*s.* 2*d.* (being an advance of 10*l.* over 1861), which was appropriated as follows:—Southwark Mission, 12*l.* 4*s.* 6*d.*; Surrey Chapel Benevolent Society, 21*s.*; South London Dispensary, 21*s.*; Bicentenary Fund, 30*s.*; Lancashire Distress, 30*s.*; Rent of Committee-room, 21*s.*; Hartley Colliery Accident, 20*s.*; South London Temperance Society, 15*s.*; Sundries, 17*s.* 6*d.*; in hand, 2*l.* 10*s.* 2*d.* The mission work for the year is thus comprised:—Visits to houses, 1,927; visits to sick, 744; reading, prayer, or exhortation, 1,194; dying-beds attended, 29; tracts, handbills, &c., distributed, 45,700; open-air meetings, 190; numbers attending, 83,812; meetings not conducted by missionary, 37; signed the temperance pledge, 33; Bibles and Testaments distributed, 4. The operations of the Mission consist in Sunday-evening services, adult classes—spiritual and secular—open-air meetings, &c. Mr. West, Mr. Piggott, the Rev. —M'Cree, the Rev. Mr. Nicholson, and Mr. Pearce afterwards addressed the meeting, which was every way profitable and pleasant.

SURREY MISSION SOCIETY.—The autumnal meeting of this society was held on Tuesday, October 21, at Dorking. A business meeting of the directors of the society was succeeded by a dinner, at which from fifty to sixty friends sat down in the school-room connected with the Independent church. The Rev. T. Aveling, of Kingsland, preached in the place of worship of the same communion in the afternoon from John xiv. 8, "Show us the Father, and it sufficeth us." At the close of the service a tea-meeting, at which from 150 to 200 persons were present, was held. The tea was followed by a public meeting attended by an audience completely filling both the girls' and boys' school-rooms. The proceedings throughout, especially the public meeting, were of the most interesting character.

THE REV. W. DUNCAN CORKEN, late of Carrickfergus, Ireland, has received and accepted a unanimous and very cordial invitation to the pastorate of the Congregational Church, Boston-road, Brentford.

WRAYSBURY, BUCKS.—On Thursday, October 16, an elegant and convenient chapel was opened in this little village. The Rev. J. Harrison preached in the morning, and the Rev. Dr. Leechman in the evening, to crowded audiences. The other parts of the service were taken by the Rev. L. Hale, of Poyle, Rev. G. Harrison, of Clifton, Robert Wilkinson, Esq., of Totteridge-park, and Wm. Buckland, Esq., of Wraysbury. Nearly 60*l.* were collected during the day. The cost of erection is 700*l.*; the amount subscribed before opening is 420*l.*; and an earnest appeal is made to the friends of village-preaching to cancel the remaining debt.

HOWDEN, YORKSHIRE.—On Thursday evening, the 23rd inst., a social tea-meeting of the members of the Independent Church, Howden, which is at present without a minister, was held in the Milton Room. The attendance was larger than on any previous occasion of a similar character. Addresses were given on various subjects touching the future welfare of the church and the further extension of its aggressive efforts on the world, by the deacons and several of the members. During the evening an elegant gold watch-guard was presented to Mr. R. Ostler, the senior deacon, by Mr. Hutchinson, on behalf of the young women attending his Sabbath-afternoon class, as a mark of their appreciation of his earnest labours amongst them for some time past. The testimonial was suitably acknowledged by Mr. Ostler in a brief and feeling speech. A vote of confidence in the office-bearers of the church was proposed by Mr. J. B. Smith, seconded by Mr. Brewin, and carried unanimously.

WORKSOP, NOTTS.—The half-yearly meeting of the Nottinghamshire Association of Congregational Churches was held in the Westgate Chapel on Tuesday, October 14. The ministers and delegates of the churches having transacted the business of the association, a crowded tea-meeting was held in the school-room, and in the evening the Rev. John Stokes, who some months since accepted an earnest invitation to take the oversight of the church at Worksop, was publicly recognised as pastor. After the reading of the Scriptures and prayer by the Rev. A. Guthrie, of Retford, the Rev. John Wild, of Nottingham, delivered a powerful and comprehensive discourse on "The Christian Ministry: its Scriptural Character and Claims." Prayer having been offered by the Rev. C. Wilson, of Sutton-in-Ashfield, the Rev. James Matheson, B.A., of Nottingham, gave a lucid and telling address on "The Mission of Congregationalism." The interesting proceedings of the evening were brought to a close by the Rev. E. Workman (Wesleyan minister) offering prayer. It is gratifying to find that the Congregational cause in Worksop is exhibiting pleasing signs of revival.

MARLBOROUGH CHAPEL, OLD KENT-ROAD.—The reopening services of the above place of worship took place on Sunday, the 12th of October, when two sermons were delivered by the Rev. W. A. Essery, pastor of the church, and collections made towards defraying the expenses incurred by the extensive alterations. The dull, heavy-looking pulpit has been removed and replaced by a light and elegant platform; the more comfortable modern pew has been substituted through the entire body of the chapel for the high old-fashioned seats; the front of the gallery and headings of the windows are decorated by a beautiful stencilling; the platform cappings of the pillars, &c., are white and gold, vestry and lobby doors grained oak and varnished, altogether presenting an appearance both chaste and beautiful. On the following Tuesday, Wednesday, Thursday, and Friday, a fancy bazaar was held in the British School-rooms in aid of the new Sunday-school and class-rooms connected with the chapel. The two rooms were magnificently decorated with banners, streamers, and flags, of all descriptions. The nine stalls were laid out in the most artistic manner, with a great profusion of variety. The rooms were crowded on the evening of each day by a respectable company, and the goods disposed of realised 320*l.*

GREAT HORTON, BRADFORD.—In the year 1851, when the last rupture took place among the Wesleyan Methodists, a large number in the Great Horton circuit left that body. And, after a while, places of worship were erected by them at Great Horton, Shelf, Wibsey, and Thornton, and they were connected under the designation of Wesleyan Reformers; subsequently, however, owing to difficulties which need not here be stated, the congregation at Horton determined to have a stated ministry, and with this view they formed themselves into an Independent Church. A tea-meeting and public recognition service was held on Saturday evening last, October 18th, 1862, to receive the Rev. G. H. White, of London, as pastor of the church. About 500 friends partook of tea, after which the company adjourned to the chapel, when the chair was occupied by Mr. Councillor Stephenson. After the devotional services, the Rev. J. R. Campbell, D.D., gave the address to the pastor, founding his very excellent remarks upon the apostolic injunctions to Timothy. The Rev. G. H. White then stated his views of doctrine, and the manner he intended to exercise his ministry in the place, which were well received. The right hand of fellowship was then given to the pastor elect by the rev. brethren, and others on the platform. After the singing of a hymn, the Rev. H. J. Betts addressed the people, and selected as a motto "Encourage him," deducing very many practical inferences that the people must encourage their minister, and thus pastor and people should work harmoniously, and God would be glorified. After the doxology had been sung, the Rev. J. Mather concluded with prayer.

COLLEGE FOR EVANGELISTS.—At the autumnal meeting of the members of the Bristol and Gloucestershire Congregational Union, in the Congregational chapel, High-street, Weston-super-Mare, on Tuesday, the Rev. E. J. Hartland read a long paper on ministerial education, in which he took a survey of the state of Congregational body in relation to its supply of ministers, and showed that if it was to maintain its hold on the people some active measures should be taken to secure a supply of young men educated with a special view to usefulness in their rural districts, among the working classes in our large towns, and for the colonies. He treated at length on the kind of education they should receive. It should, he conceived, embrace a sound knowledge of their own tongue, an intimate acquaintance with Biblical criticism and doctrinal theology, and their education should be conducted in connexion with active usefulness in visiting the sick, reading and expounding the Scriptures, and preaching in the villages. Mr. Hartland thought Bristol would be, for many reasons, the best place for such an institution; and, in reference to the amount it would require for its support, estimated 600*l.* as the annual cost for 20 students. The Rev. H. I. Roper proposed a vote of thanks to Mr. Hartland for his very able and useful paper, and H. O. Wills, Esq., seconded the proposition, which was carried unanimously. A lengthened discussion then took place on the subject, and several sums were voted for carrying out the scheme, Dr. Brown promised 100*l.* a-year for four years; H. Cossham, Esq., 50*l.*; Messrs. W. D. and H. O. Wills, 50*l.*; and the Rev. J. Edwards, 50*l.* It was also carried that Mr. Hartland's paper should be printed.

Correspondence.

LANCASHIRE DISTRESS.

To the Editor of the Nonconformist.

SIR,—The day for our weekly report has quickly come round. On behalf of the Central Committee formed in Manchester for the relief of the Congregational churches in the cotton districts, we have to thank our kind friends for the following donations. Our thanks, we hope, are truly sincere; but, with deeper earnestness than ever, we must implore all the churches in the kingdom, and indeed beyond the kingdom, at once to place the Lancashire distress in its solemnity before their conscience, and in its intensity before their compassion. During the last week, that distress has advanced with giant strides. Standing in its midst we are perfectly appalled; to-day our hearts are far more agitated than they were this day week. Christian fidelity compels us to say, that the present rate of contribution is utterly inadequate to keep our churches from the most frightful pauperisation. And, as it is now all but certain that many months must elapse before our mills can resume operations, we must earnestly entreat all our brethren forthwith to make arrangements for our monthly or weekly relief. Single and spasmodic efforts will not meet our case. Incessantly and prominently must it be kept before the public. In every prayer, our dear suffering ones must have a sympathetic remembrance; while alms must blend with that prayer, to render it acceptable to God, and effective for man.

In addition to money, we must have clothing for night and day. Thousands on thousands of persons connected with our sanctuaries are in a state of destitution which it is fearful to witness, and which neither industry, economy, nor godliness, is able to prevent. Commending this most painful matter to the prompt and devout consideration of the many "thousands of Israel,"

We remain, yours truly (for the Committee),
W. ROAF, Corresponding Secretary.

Wigan, Oct. 27.

	£	s.	d.
Ludlow, Rev. R. G. Soper	25	10	0
Margate, Rev. John Shedlock	10	6	4
Red Hill, Rev. John Adams and friends ...	2	12	6
Chichester, Rev. B. B. Williams	15	9	6
Nailsea, Rev. T. Parke	3	4	0
Clapham, per C. Curling, Esq.	101	7	6
Devonport, Rev. R. W. Carpenter	9	12	0
Totton, Rev. W. W. Sharp	5	5	0
Bath, Rev. John Clayton	5	0	0
Newport, Dock-street Chapel, collection 16 16 10			
Ditto, Sunday School 1 0 3			
Ditto, collected by a few scholars 4 7 8			
	22	4	9
Wymondham and Whitham, Rev. J. Devine	2	19	4
Inglewhite, Lancashire, Rev. P. Haworth ...	3	2	0
Netherton, near Dudley, Sweet Turf Baptist Chapel, per Mr. Woodall	10	0	0
Warrington, Lancashire, Rev. R. Jessop ...	14	16	0
Woburn, Rev. S. Davies, collection and school contribution	5	16	11
Jersey, S. Pike, Esq., and daughters ...	2	0	0
Bristol, Bridge-street, Rev. J. H. Roper, per Mr. J. Bowen	10	0	0
Stratford, Rev. T. E. Stallybrass	6	10	2
Tor Point, per Mr. R. H. Down	1	8	0
Barmouth, Rev. J. Jones	1	2	8
South Molton Sunday-school, per Mr. H. Trawin	1	13	0
Tetworth, Rev. W. Malone	2	3	0
Derby, Victoria-street, Rev. H. Tarrant ...	48	19	8
Broughton and Stokesley, Rev. W. Bearpark	1	5	9
Maryborough, Rev. T. M. Prentice	1	9	8
Buckley, near Mold, per Mr. T. Catherall ...	3	14	0
Clare, Rev. J. Elrick, M.A., ...	1	15	0
Earls Barton, Rev. S. Jordan	1	19	9
Trustees of late T. Pratt, Esq., per T. Kennerley	10	0	0
West Looe, Rev. T. Clegg	5	13	0
Cheltenham, Mr. T. Plant	1	0	0
Rochester, W. Bell, Esq., per Rev. P. Thomson	2	0	0
Steeple Brunstead, Miss Jervis	10	0	0
Bury, near Gosport, collected by "Emily"...	1	10	0
Northfleet, Kent, Employés of Messrs. Knight and Co., per Mr. Wright.	6	18	0
West Bromwich, Ebenezer Chapel, Rev. J. W. Whewell	14	0	0

S. H. and T. H. H., 3*l.* 10*s.*; West Hartlepool, additional, Mr. J. Armstrong, 10*s.*; Harwich, E. M., additional, per Rev. J. Barker, 5*s.*; Dorrington Sunday-school, 7*s.* 6*d.*; N. S. W. E., 5*s.*; Exeter, Miss Linford, 10*s.*; Young Ladies in the Misses Lee and Downey's School, 1*l.* 1*s.* Remittances for special appropriation—Rev. A. E. Lord, 2*l.* 7*s.* 6*d.*; Mr. Rose, 7*s.*; Wm. Price, Esq., Lewisham, 2*l.* 2*s.*; Collected at Southampton by "Elnathaw" 2*l.* 14*s.*; Farringdon Sunday-school, per Mr. Rushton, for poor scholars and teachers, 4*l.* 12*s.* 6*d.*; From a seamstress, 1*s.* 6*d.*; A poor working man at Atherstone, 2*s.*; To brighten some children's faces from "T. R. Y," 2nd donation, 5*s.*; S. F. Bitterne, 5*s.*; Stoke, Devonport, per Mr. Down, 1*l.* 17*s.*; Barnet, per Rev. S. Davis, 1*l.*; Mr. Saward, 2*s.*; Mr. Cope, 1*s.*; For a needy Christian, 2*s.* 4*d.*; Mrs. Bedford, Sunningdale, 1*l.* 10*s.*; Southminster, Rev. J. Ault, 12*s.* 6*d.*; Miss Wood and friends, 5*s.* 6*d.*; Mr. Bird, for a teetotal family at Wigan, 3*s.* 6*d.*; L. and E. Roberts, Coleford,

5s. Several valuable packages of clothing have arrived at Bolt-court, but of which we have no precise details at this moment. Mr. Weir, of Wolverhampton, and Mr. Howes, of Great Yarmouth, are cordially thanked for the very useful articles they sent. Other friends shall hear from us next week.

BOOKS FOR THE DISTRESSED DISTRICTS.

To the Editor of the Nonconformist.

Sir,—A few weeks ago you kindly inserted a letter, announcing to the clergy and other ministers of the distressed manufacturing districts, the willingness of the committee of the Religious Tract Society to make free grants of tracts and children's books for distribution amongst the unemployed operatives.

This announcement has been followed by a considerable number of applications, in many of which books were solicited as well as tracts. The committee have therefore resolved to make free grants of small libraries for evening classes whether of men or women, and for working men's reading rooms, and other similar institutions, wherever any part of the cost cannot be contributed by the applicants, and due provision is made for the permanent custody and careful circulation of the volumes bestowed. The insertion of this announcement will much oblige the committee.

I am, Sir, your obedient servant.

GEORGE HENRY DAVIS, Secretary.

The Religious Tract Society. 56. Paternoster-row, London, October 23, 1862.

WHAT THE CHURCH OF ENGLAND TEACHES.

To the Editor of the Nonconformist.

Sir,—A lady of my acquaintance, who lately worshipped at the French Protestant Church in St. Martin's-le-Grand, had put into her hands a paper, written in French, and addressed to foreigners visiting London during the Exhibition. It has no doubt been well distributed, but it probably has not met, and was not intended to meet, many English eyes. Yet it contains a portrait of Church-of-Englandism, as drawn by Episcopalian hands, which, during this Bicentenary year at least, is worth studying; and as my friend has been at the trouble of translating the paper, I subjoin a condensation of it, and shall be happy to place the translation entire in the hands of any one who wishes to show Low Churchmen the kind of company they have been keeping in their recent anti-Bicentenarian demonstrations.

I may add that, at the foot of the address, appear the names of some well-known High-Church booksellers, and also that of the *English Church Union*.

I am, Sir, &c.,

A PROTESTANT NONCONFORMIST.

After expressing anxiety that strangers should have correct ideas respecting "the real dogmas and discipline of the Anglican Church," the address asserts that that Church never intended to create a schism and to separate from the Catholic unity, and that it has been "specially careful to preserve, not only the Catholic doctrines, but the Apostolical succession uninterrupted," and, in proof of the fact, reference is made to the Liturgy and Offices, "which are in perfect harmony with the ancient formularies of the East and the West, in use from the earliest times in the different dioceses or patriarchates, and *if you compare our Offices with those of the existing Greek and Romish Churches you will find an essential conformity on all important points.* Our Prayer-book is, in fact, little else than a translation of different portions of the Offices in use before the lamentable separation from the Western Church, and contains nothing which need hinder your [*i.e.* Roman Catholics] meeting with us in our public worship."

Attention is next directed to points showing "how much our doctrines harmonise with those of the whole Catholic Church."

1. "The Anglican Church confesses, without reserve, a 'baptism for the remission of sins,' and teaches the dogma of regeneration in and by baptism," and the Catechism and the Baptismal Service are quoted as evidence of the assertion.

2. The Anglican Church upholds confirmation, and "believes that the Holy Spirit is transmitted by the imposition of the hands of the bishop in confirmation."

3. "The Anglican Church, in common with all other branches of the Catholic Church, *acknowledges the real and objective presence of the body and blood of our Lord under the form of bread and wine:* hence the doctrine of the Eucharistic sacrifice." Both Catechism and Service are quoted in proof of this. "In consecrating the elements, and offering the Eucharistic sacrifice, the priest makes use of the same words as have always been used in the Catholic Church since the time of the Apostles, and are still in use in the Greek and Roman Churches, imitating in word and action our Divine Saviour himself, when he instituted the august sacrament of his body and blood."

4. "The Anglican Church retains the dogma of apostolical succession," and in support of this the Preface to the Ordination Service is quoted.

5. "*The Anglican Church believes that every priest has received the power of remitting or retaining sins.*" The services for the Ordination of Priests and for the Visitation of the Sick, and for the Communion, furnish the proofs under this head.

6. "The Anglican Church retains, without reserve, the ancient Catholic symbols," the 30th Canon of 1603 being quoted. "She considers it highly reprehensible for any one, be he who he may, to put himself in opposition, knowingly and wilfully, on the authority of his private judgment, to the ceremonies and traditions of the Church."

Finally, that those addressed may see for themselves, they are invited "to enter freely our churches and be present at our worship." "You will remark that, in consequence of past troubles, there exist some shades in the ceremonial, which is not yet presented in every church in all its plenitude and beauty, yet in all where the Anglican worship is held, the Holy Eucharist is celebrated, with a respect and devotion which, we are convinced, will appear to you to leave nothing to desire."

In conclusion, those Christians who wish "to judge our religious position by the Bible" are told that they "will find in all our religious organisation and formularies a careful adherence to the teachings of Scripture"; and the Protestants of Germany, "who have passed through the ordeal of Rationalism," are pointed to the protests of the bishops and clergy against the "Essays and Reviews," in proof that the maintenance of the doctrine and discipline of the apostolic ages is the best safeguard against the snares of infidelity!"

THE BICENTENARY.

To the Editor of the Nonconformist.

Sir,—In last week's number of your paper you remark that the late meetings of the Congregational Union may be considered the formal close of the Bicentenary commemoration.

I hope that this will not prove to be the case. I cannot but think that it is a great mistake to suppose that our work is finished. It is true that August 24th is past, but as the commemoration of the secession of the 2,000 was commenced several months *before* that date, there is no reason why it should not be continued for some time *after* it.

The winter is now at hand, and with it will come lectures in chapels, schools, institutes, halls, &c., in connection with young men's societies, Independent and Baptist churches, British schools, literary societies, &c., &c., and I would suggest that, whether avowedly or not, those subjects should have the preference which relate to the great theme of the year, and that we should thus employ the machinery that will be at our command to effect our purpose more completely than we have done at present.

Certainly no topics could be more interesting that those which gather round this ecclesiastical episode, and it would crown the commemoration which has been so successfully carried on, if the opportunities which the winter lectures will afford were seized to disseminate still more widely and fasten still more strongly the facts of 1662 and the principles they illustrate and commend.

I am, Sir, respectfully yours,

WILLIAM CLARKSON.

Harborough, October 22, 1892.

P.S. This is the only way in which the authentic facts published in recent documents and books could be popularised and distributed throughout the entire Dissenting public.

"OUR NONCONFORMIST CHURCHES."

To the Editor of the Nonconformist.

Sir,—It has often occurred to me that in our Nonconformist churches we want during the week a better organisation for bringing our people together and interesting them in all things that concern our welfare. How lamentable it is that in too many of our churches individuals meet on the Lord's-day for a few hours, sit perhaps within a pew of one another, and go out and come in without speaking to anyone, or saying a word of good will to those who worship with them, and do this from Sabbath to Sabbath, and year to year. It appears to me that we want some plan of interesting our congregations during the week, independently of our prayer-meetings and lectures, and then we should not have this stiffness and coldness on the Sunday.

The church with which I am connected has lately been working successfully in this way, and my desire in writing to you is to induce others to follow in our footsteps, supposing that they have done nothing of the kind previously.

Within the last twelve months we have commenced evening classes, a mutual improvement society, winter evening readings, and a book society. With respect to the book society I need not say anything, as there are so many organisations of the kind, but it is well adapted for making the members of a congregation acquainted with one another, and promoting social intercourse. Our winter classes are now in full operation, and reading, writing, arithmetic, grammar, singing, &c., are being taught. Our mutual improvement society was only formed in January, and so far it has been a great success. Our respected minister is our president, and the society is managed by two vice-presidents, three committeemen, and a secretary. About a month ago our session was opened most enthusiastically by a *soirée*, which was well attended, and the audience was entertained by speeches, singing, and recitations by members of the society. We have a capital programme for this session, consisting of essays, debates, and readings. The meeting night is once a fortnight.

The winter-evening readings have been admirably given, and a well-filled school-room, on each occasion, has proved their desirability and acceptableness. They have consisted principally of readings from well-selected standard authors, as well as an interesting account of a visit to the continent, by our excellent Sunday-school superintendent.

This is a short sketch of what we have done and are doing, and although we are conscious that we have yet a great deal to do before we arrive at perfection, still I hope that this simple recital may lead others to go and do likewise, and then I feel assured that our churches will be more united, more prosperous, and our people more happy.

Thanking you, Sir, for allowing me to trespass to such an extent on the columns of your valuable paper,

I am, yours most sincerely,

A YORKSHIRE LAYMAN.

INTERNATIONAL EXHIBITION.

To the Editor of the Nonconformist.

Sir,—Now that the Exhibition is about to close, and before its wonderful collection will be scattered to the four corners of the world, will you allow me to appeal through your columns to the exhibitors of natural curiosities and colonial produce for the gift to our public collections, schools, and other places of an educational character, of any articles which they may not think worth the trouble of packing and carrying away?

Those objects would be invaluable in teaching the young—object lessons of a rare kind indeed they would prove; and so of the simple collections to illustrate manufactures, arts, sciences, growth of vegetation, &c.

I appeal for the Orphan Working School at Haverstock-hill, as one of these institutions where any such gifts would be most thankfully received, and would be of priceless value to the 300 orphans there located. They would be displayed to great advantage in the large rooms devoted to school purposes. Entreating earnestly that my appeal to the exhibitors may not be in vain,

I am, Sir, yours respectfully,

JOSEPH SOUL.

32, Ludgate-hill, E.C., Oct. 22, 1862.

DISSENTING CHILDREN EJECTED FROM A CHURCH SCHOOL.

To the Editor of the Nonconformist.

Sir,—Will you allow me, through the medium of your columns, to draw public attention to the doings of the Rev. Mr. Morgan, the newly-appointed incumbent of Guisborough, with reference to the "Providence School" of that town?

For the information of such of your readers as may not know the place, it may be as well to state that Guisborough is a small market town in Cleveland, and is the centre of the ironstone field. Within the last few years there has been a large influx of people consequent on the discovery of the ironstone. As may easily be imagined, the inhabitants are a mixed race—there are men among them of all shades of opinion, both in religion and in politics.

In the town there is only one public school, which is supported partly by voluntary contributions, and partly by endowment; the school is also under Government inspection, and consequently in receipt of Government aid. Until recently the children of the town have been allowed to attend this school without "let or hindrance," but the new incumbent, in his blind zeal for the promotion of Churchianity, has taken it upon himself to dismiss all the day-scholars who did not attend the Church Sunday-school, and also the parish church, on the Lord's-day. On Monday last a whole batch were turned out of the school by the rev. incumbent, and it now remains to be seen what will be the issue of this piece of clerical intolerance. Is it to be tolerated, Sir, in these enlightened and liberal times, when a Chancellor of the Exchequer is visiting us and enunciating the most liberal sentiments, that a clergyman of the Church of England should act in so intolerant a manner? Are the children of Dissenting parents to be robbed of an education or forced to attend a place of worship and join in a form to which their parents can neither "assent" nor "consent"? Did Parliament, in making an "Educational grant," contemplate the promotion of sectarianism or the education of the rising generation? If the incumbent of Guisborough is right, it is high time that the tax-paying community had protection from the "Committee of Council on Education." Among the children turned out of the Guisborough Providence School there are those who belong to Quakers, Roman Catholics, Independents, and other Dissenters.

I am, Mr. Editor, yours,

FIDES.

STARVING CHILDREN AND WELL-FED CHILDREN.

To the Editor of the Nonconformist.

Sir,—Thousands of the well-fed, happy children connected with our Bands of Hope, or Juvenile Temperance Societies, would, I am sure, feel great pleasure in sending their tiny contributions to aid in satisfying the craving of some little pale-faced sufferer—the innocent child of honest parents—who, alas! can say, "How many have bread enough and to spare, and I perish with hunger." The famine in the North may not have been brought before them, or perhaps they do not know how to forward their farthings, pence, and long-treasured silver and golden coins to the starving children of our noble-hearted countrymen. If they will have their contributions sent to this office, through their good conductors, the committee of the Band of Hope Union will forward them to the various relief committees in Lancashire. A printed receipt will be posted to any lady, gentleman, or child, who may transmit a contribution; and a full and audited account of all sums which may be sent to this office will appear each month in the *Band of Hope Record*, which may be obtained through any bookseller. The children in our Bands of Hope have been taught to sing,—

"Little deeds of kindness,
Little words of love,
Make this earth an Eden,
Like the Heaven above,"

And if you, Mr. Editor, will kindly insert this appeal, I have no doubt many a happy child will hear of it, and spare something for the poor, hungry, and weeping children in the cotton counties. "It is not the will of our Father, who is in Heaven, that one of these little ones should perish."

GEORGE WILSON M'CREE, Hon. Sec.

Band of Hope Union, 37, Queen-square, London, W.C. Oct. 26, 1862.

THE AFRICAN AID SOCIETY AND AMBOISES BAY, WEST AFRICA.

To the Editor of the Nonconformist.

Sir,—As Amboises Bay is now before the public, being a tract of country which the African Aid Society are about colonising with free Christian families of the coloured people of Canada, you will do me the favour of allowing this to appear in your journal.

The writer need say little on this important matter. There are gentlemen in Liverpool, of the highest standing and respectability, who have visited Amboises Bay, who by their liberality in aid of this object have given the most tangible proof of their hearty approval and co-operation in this good work, which I am persuaded, Mr. Editor, no person of the slightest respectability or character would, in this enlightened age, presume to gainsay. There are, we know, which all good people regret, presumptuous persons who it would appear must be attacking the most laudable and praiseworthy objects. Of course such characters require only to be known, and they will always meet with that contempt which such a line of conduct justly merits. Only let them have sufficient scope, and they will soon run their necks into a noose.

In the course of my nautical experience, I have had to do with many parts of Canada, and know something of the rigour of the American winter, as totally unsuited to the constitution of the Africans. But I must return to Amboises Bay, which is situated in the Bight of Biafra, about thirty miles N.E. of Fernando Po. First let me refer your readers to an extract from Captain W. Allan, of the "Niger Expedition," who, in Vol. I., p. 320, says, respecting Amboises Bay:—"The sea-breeze, or cool land wind, hardly ever fail. During our frequent visits to the Bay of Amboises, we had ample reason to be satisfied with having selected it as our principal station, as the continued health of the crews justified the opinion that had been formed of its comparative salubrity. It is open to the almost constant south-west wind, coming in purity across the wide Atlantic, and is backed by the lofty Cameroon Mountains, over which the land breeze passes at night, bringing a diminished temperature, which secures a calm and refreshing sleep, possibly a freedom from noxious exhalations."

Captain Burton, British Consul at Fernando Po, says, in the *African Times*, July 23rd:—"Besides cocoa-planting, there is a quantity of valuable timber, and the land would, from the variety of its altitude and character, produce every esculent that grows between Scotland and the Equator. Palm oil is already there in abundance." I happened to be at the bay last year, when the Consul, for the first time, with the Bloodhound gunboat, entered the bay. The Consul, and those who accompanied him, were so satisfied with the superiority of this part of the coast over Fernando Po, that they selected a mountain close to Victoria, within the bay, as admirably adapted for a sanatorium. The Consul also

urges that the Consulate be removed to the bay, from Fernando Po. The land is rich and fertile, being in general alluvial soil. Frequently I have, with much enjoyment, partaken of Indian corn, matured and ripened three months after planting. Cattle thrive without any attention, and increase amazingly well. Some six or eight head of horned stock, belonging to Victoria, had inflicted, by a cutlass, several deep gashes, which in the West Indies and other parts of the Tropics would, if not immediately dressed, be covered with fly-blow, and would require dressing every day. Here they were left, and all quickly recovered. Query if, within the Tropics, better stock is to be found on the coast than is now grazing within the bay. The calves require no attention or dressing. With a little care, settlers may soon be well stocked with sheep, goats, and cattle. At present, mutton is scarce; the natives, with few exceptions, do not trouble to raise stock, excepting on a small scale; but as it is, good mutton with a little managing may in quantities be had at 6d. per lb. A never-failing supply of pure fresh water is obtained in a mountain stream, which divides Victoria from the land on which the African Aid Society purpose colonising. The bay abounds with excellent fish. Plantains are very abundant, and could be in less than twelve months extended a hundredfold. Yams and Jamaica cocoa yield abundantly, and may also be produced in large quantities.

In conclusion, I may add that, for a few years (D.V.) I intend to cast in my lot with the emigrants, and in less than twelve months, if we are permitted to make a fair beginning, I believe we will not only be able to make good all that I herein assert, but I am sanguine we will demonstrate to the friends of Africa, that in cotton Africa will outvie any other part of the world.

For mercy's sake, and by way of making reparation for the wrong inflicted on Africa, seize the present opportunity now held out of restoring back to Africa the offspring of those kidnapped and ruthlessly stolen from her shores. What more effectual means could England adopt for guarding against a repetition of the distress now experienced by the starving unemployed operatives of our cotton-manufacturing districts, than by encouraging the enlightened and skilled Africans to carry back to their fatherland that industry and skill without which Africa cannot rise from her present lost condition. Keep the coloured people in America, unite and patch up the Union, hug and foster the so-called "Divine institution" of slavery, and get a few more million bales of cotton, and what then? Another volcano will soon burst forth. Slavery cannot be sustained and perpetuated without bringing down Divine vengeance in judgments such as are now causing America to flow in blood. In helping Africa and the Africans we help ourselves.

The following observations, by dry and wet thermometers, registered last year in February and March, may be regarded I think as a fair annual mean. During my absence from Victoria, the entries were carefully noted by the Rev. F. Pinnock:—

MEAN AND EXTREMES, &c., OF TEMPERATURE BY WET THERMOMETER, AT VICTORIA, IN AMBOISES BAY, FROM FEB. 13, 1861, TO MARCH 26, 1861.

Time.	Number of Observations.	Mean of Observations.	Extremes of Observations.	Difference of Extremes.
		Degrees.	Degrees.	Degrees.
6 A.M.	36	75	71 and 77	6
9 „	33	79	74 „ 82	8
Noon	35	80	73½ „ 84	10½
3 P.M.	32	80	73½ „ 84½	11
8 „	34	79½	73½ „ 84	10½
	170	393½	365½ „ 411½	46
		78⅔	78 „ 82⅓	9⅓

MEAN AND EXTREMES, &C., AS SHOWN AT SAME TIME BY A DRY THERMOMETER.

Time.	Number of Observations.	Mean of Observations.	Extremes of Observations.	Difference of Extremes.
		Degrees.	Degrees.	Degrees.
6 A.M.	38	76	78½ and 73	5½
9 „	35	81⅛	84½ „ 76	8½
Noon	37	83	85 „ 74	11
3 P.M.	34	82⅛	85 „ 74	11
8 „	35	80⅔	85 „ 74	11
	179	403¾	418 „ 371	47
		80⅔	83½ „ 74⅓	9⅓

It may be necessary to observe, in reference to the above, that the sun being nearly vertical, the mean may reasonably be regarded as above the average that an annual mean would show.

The above observations were made with instruments supplied to Captain Babington by the Royal Geographical Society, and had to be given up to him on his leaving the coast, so that no further registry could be made.

Yours, &c.,
THOMAS MILBOURNE.

Fairford, October 18, 1862.

MR. COBDEN ON MARITIME LAW.

On Friday Mr. Cobden addressed a crowded meeting of the Manchester Chamber of Commerce at the Town Hall, on the subject of International Maritime Law. He spoke an hour and twenty minutes. The Congress of Paris, he said, had laid down some important changes, particularly in deciding that private property at sea during war should be respected when in an enemy's ship, and in abolishing privateering. Now, he had suggested that private property at sea should be exempted under any and all conditions, so long as it was legitimate commerce and not contraband of war. He was met by the statement that if you exempt private property you must also consent to give up the question of commercial blockades. He for one considered commercial blockades as the greater evil of the two. The Americans have always viewed the subject of maritime law as neutrals. They have been the great neutral nation of the world. In 1859, at the outbreak of the Italian war, the American Government sent a long despatch to Europe proposing the abolition of commercial blockades. Had England in 1859 accepted that proposal or suggestion, all that is now happening in this district would have been prevented, and at this moment trade might have been perfectly free between Liverpool and the Southern ports. Arguing the question on its own merits, Mr. Cobden thought it was not England's interest to maintain the system. There were only three countries which it would possibly be advantageous to England to blockade in the event of war, namely, France, Prussia, and the United States. Mr. Cobden showed that in each case the blockade would either be wholly ineffective, or would tell more in favour of the enemy than of ourselves. He illustrated his argument by references to the war between the United States and Great Britain in 1812 and 1813, and the Russian war in 1854 and 1855. Suppose, he said, that just before the rupture of the Union we had gone to war with America, should we have blockaded Southern ports to keep out the cotton? (Laughter.) Well, but that is Lord Russell's theory. (Cheers.) It was stated that, although you injure yourselves by a blockade, you injure your enemy more. How could this be? By the blockade of France and Russia you only deprive them of luxuries, but you deprive your own countrymen of the actual necessaries of life. Make the blockade effective, and you do greater mischief to yourselves than your antagonist; leave the blockade ineffective, and the whole theory falls to the ground. In future treaties Mr. Cobden thought our Government ought to endeavour to get a clause introduced binding the parties respectively not to prohibit the export of articles of legitimate commerce. We had free trade in time of peace, and what he wished was to make trade as free as we possibly can in time of war. The removal of restrictions would do England more good than any other country in the world, simply because England had twice the commerce of any other nation. Mr. Cobden, who was listened to with great attention throughout, concluded amidst cheers.

Mr. Chilton, Mr. Campbell, and Mr. Clint, all of the Liverpool Chamber of Commerce, addressed the meeting, stating that, although their Chamber had hitherto confined themselves to advocating the immunity of private property at sea during war, they were convinced by Mr. Cobden's address that the question of commercial blockades, and the desirability of their abolition, was equally important.

A vote of thanks to Mr. Cobden closed the proceedings.

HEALTH OF GARIBALDI.

Garibaldi has been removed from the Varignano to the town of Spezzia. He now lodges in a house belonging to the Minister of the Marine. The weather was fine, and the removal borne well by the patient.

A telegram from Turin affirms that the alarming reports regarding Garibaldi's health are exaggerations, and that the patient is, in fact, recovering. Garibaldi's friends, however, consider his situation so serious as to render another visit from Professor Partridge necessary. The latter has been telegraphed for and has left for Spezzia. M. Nélaton, the celebrated French surgeon, has likewise been summoned, and has taken his departure. A consultation was to be held at Spezzia on Wednesday (this day).

The Italian physicians, including Bertani, are said to maintain that the bullet is still in the wound, and that amputation is necessary to save Garibaldi's life. If amputation be necessary M. Nélaton will perform it.

Postscript.

Wednesday, Oct. 29, 1862.

(Per City of Washington.)

NEW YORK, Oct. 17 (Evening).

A Federal foraging expedition has been sent up the Mississippi on transports. The expedition captured a quantity of cattle, but eighteen men were killed on board the transports by the Confederate batteries erected on the levées.

General Butler has left New Orleans to inspect the condition of affairs at Pensacola.

The Federal steamer Mahaska was fired at off Wilmington, North Carolina, killing two men and wounding seven.

The Irish residents of Luzerne County, in the mining districts of Pennsylvania, endeavoured to resist the draft. The military were called out and fired upon the insurgents, killing four or five. Further opposition ceased.

A public meeting will be held at New York for the adoption of measures to check privateering.

The Federal sloop of war Ticonderoga has been successfully launched at Brooklyn.

(*Vid* Cape Race.)

NEW YORK, Oct. 20 (Evening).

All the reconnoitring parties from General M'Clellan's army have now returned to Harper's Ferry, where the Federal head-quarters are established. The reconnoissance showed that the Confederates were massed in heavy force between Charlestown and Martinsburg.

Rumours are current, but are not generally credited, that the Federal army will go into winter quarters.

The Confederates, with 1,500 men, dashed into Lexington, Kentucky, on the 18th, capturing the town and 100 prisoners. General Morgan afterwards evacuated Lexington, and met the Federal forces under General Dumont, between Versailles and Frankfort. It is reported that after a short engagement General Morgan's forces were routed and scattered.

Doubtful reports have been received of an apprehended negro insurrection in Culpepper County, Virginia. Seventeen free negroes, in whose possession Mr. Lincoln's proclamation was found, are reported to have been hung.

The captures effected by the steamer Alabama have injuriously affected the freights for American shipping.

NEW YORK, Oct. 21 (Evening).

The Federal General Dumont is closely pursuing the Confederate General Morgan since his evacuation of Lexington, Kentucky. Morgan has captured a train of eighty Federal wagons near Bardstown.

The Southern accounts of the battle at Perrysville, Kentucky, differ from the Northern reports, in claiming the victory, and the capture of 9,000 Federal prisoners during the battle.

It is reported that General M'Clellan's army is unable to advance on account of short supplies of clothing and shoes for the troops.

The New York Chamber of Commerce has passed resolutions stating that the destruction of the ship Brilliant by the Confederate steamer Alabama is a crime against humanity. The Chamber of Commerce has not failed to notice the change in British sentiments, transforming a friendly nation into a power the nature of whose neutrality is shown by its permitting ships to go forth, and armaments to follow them, for the work of plundering and destroying American vessels, thus encouraging upon the high seas an offence against the neutral rights, upon the plea of which, in the case of the Trent, England threatened to plunge the American Government into war. The Chamber has heard with amazement that other vessels are fitting out in British ports to continue the work of destruction begun by the Alabama. It is the duty of the Chamber of Commerce to warn British merchants that a repetition of such acts as burning the Brilliant by vessels fitted out in England, and manned by British seamen, cannot fail to produce wide-spread exasperation in America. The Chamber, therefore, invokes the influence of all men who value peace and goodwill among all nations to prevent the departure of other vessels of the same character from their ports, and thus avoid the calamity of war. The resolutions close by declaring that it is the desire and interest of Americans to cherish and maintain sentiments of amity with England. Copies of the resolutions are to be forwarded to the Board of Trade in London.

Money easy; gold, 31¼ premium. Exchange slightly firmer; bankers' bills, 141¼, 143. Stocks advancing; Erie, 61¼. Cotton quiet; middling Upland, 59c. Flour dull. Corn slightly firmer.

THE HEALTH OF GARIBALDI.

SPEZZIA, Oct. 28.

Dr. Nélaton has approved the course of treatment followed with Garibaldi. He considers amputation unnecessary, and is confident of his recovery. The general medical consultation will take place to-morrow.

GREECE.

PARIS, Oct. 28.

La France of this evening states that a Turkish naval division has received orders to proceed to the Gulf of Arta, to watch the movements of the Greek insurgents at Venitza.

HESSE CASSEL.

CASSEL, October 27.

The first sitting of the Chambers was held to-day. The elections of forty-seven members were approved. This evening M. Nebelthau and M. Ziegler were unanimously elected, the former as President, and the latter as Vice-President. Both declared that the Chambers were fully constituted for the discussion of all parliamentary affairs. The Government commissioner stated that the Government would do everything in its power to render the task before the Chambers a work of peace.

THE BOARD OF TRADE RETURNS for the month ending the 30th of September were issued yesterday, and are, on the whole, satisfactory, since they exhibit an increase in the declared value of our exportations of 176,121*l.*, or about 1¾ per cent. Compared, however, with the corresponding month of the preceding year there is a reduction of 2,250,127*l.*, or more than 16 per cent.

THE INTERNATIONAL EXHIBITION yesterday was visited by 59,366 persons.

ALBERTLAND (NEW ZEALAND) CHRISTIAN COLONISATION MOVEMENT.—Last evening a numerous social gathering of the members and friends of this national movement was held in the Lecture Hall, Kingsgate-street Chapel, High Holborn, Rev. F. Wills in the chair, when addresses were delivered in favour of the advantages connected with the emigration to the new land. The ship Gertrude, with the Rev. W. Worker as chaplain, goes out with the expedition on Friday morning from the East India Docks, when it is expected a large number of friends and relatives will bid them God-speed to their new homes.

MARK LANE.—THIS DAY.

Very little English wheat was received fresh up to this morning's market. For both red and white qualities, the trade ruled firm, and Monday's advance in prices was well supported. The supply of foreign wheat was tolerably extensive. Nearly all descriptions were in fair average request, and the currencies ruled firm. Floating cargoes of grain moved off steadily, at full currencies. Malting barley was very firm, at Monday's extreme prices.

TO ADVERTISERS.

The Terms for Advertising in The Nonconformist are as follows:—

One Line	A Shilling.
Each additional Line	Sixpence.

There are, on an average, eight words in a line.

Advertisers of all classes will find The Nonconformist a valuable Medium for their Announcements.

The Nonconformist is registered for transmission abroad.

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Unstamped Copies may be had at the Railway Station, and of the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage stamp affixed each time of transmission.

TO CORRESPONDENTS.

"J. Dent."—Our space is exhausted this week.

"R."—We are much obliged for his interesting communication.

"A Innes."—We cannot insert any further letters from him on the subject.

*** We have received a letter from Mr. Knott, the secretary of the Committee of Laymen. He appropriates to the Rev. Joseph Bardsley, of London, an expression that occurred in the Rev. H. W. Parkinson's masterly speech at the St. James's Hall Bicentenary meeting, referring to "a gentleman who seems to be a sort of stipendiary Quixote." Mr. Knott states, and we willingly give publicity to the fact, that "not only is Mr. Bardsley not stipendiary, but to myself, and to others according to my knowledge, he has most sternly refused any remuneration." Mr. Knott tells us of testimonials as to his "fairness, courtesy, and candour," Mr. Bardsley has received from clergymen and Dissenting ministers. Our readers have had ample means of forming their own decisive conclusions in reference to that lecturer without Mr. Knott's help. We are not, however, sorry to find Mr. Bardsley's friends sensitive as to his reputation for "fairness," &c., as it suggests a faint hope that his public bearing may, in future, be influenced thereby.

The Nonconformist.

WEDNESDAY, OCTOBER 29, 1862.

SUMMARY.

Though the heavy gales of last week prevented the arrival of Queen Victoria in her own dominions in time to hold the proposed Cabinet Council, it is understood that Lord Lyons returns to Washington charged with satisfactory instructions. "He takes out," says the *Times*, "the most full assurance that while England will be eager, in concert with other civilised nations, to adopt any step that may tend to promote a permanent return of peace, either through a restoration of the Union on the old or any new basis, or an agreement for a friendly separation, she will, meanwhile, individually refuse to depart one hair's breadth from her course of non-interference." Mr. Mason, the Confederate envoy, will therefore have to wait awhile before those advantages which he expects to result from the recognition of the South by Europe are realised, especially if our own statesmen share the tardily-expressed hope of Mr. Gladstone "that the policy of this country will never be directed to the support or encouragement of slavery."

These are evident signs that public opinion is undergoing a wholesome change as to the propriety of receiving a great Slave Power into the brotherhood of nations. The public speakers of the day are not only less intolerant of the North, but more chary in urging a recognition of the South, and, for the most part, acquiesce in the abstention of our Government. Hitherto it has been indecorous to raise a voice adverse to the Confederate cause, but now sounds of protest are here and there publicly heard against hastily taking any step that will involve this country in the guilt of American slavery. Some speakers warn the public that no good will come of intervention in America; others, like Mr. Serjeant Pigott, Mr. Dunlop, and Mr. Onslow, declare that it would be a great calamity if a new Power were added to those of Christendom, founded confessedly upon the right to perpetuate and to extend slavery. Even so decided a Conservative as Sir Stafford Northcote is not quite at ease in view of the bitter and incessant attacks of our leading journals on everything with a Federal tinge. "America," he said, "had been one of the great apostles of freedom; was it, then, for England, who claimed a similar mission, to have any hand in weakening her, or to anticipate her humiliation or dismemberment?"

The tone of after-dinner oratory, which has been unusually prolific during the week, indicates to some extent the probable character of the coming Parliamentary session, and the complete disintegration of the Tory party. Mr. Ducane claims Lord Palmerston as the Tory head of a Radical Cabinet. Lord Robert Cecil admits that there is nothing in his lordship's actual position to which any sound Tory ought to object, and recommends any who thought there were clearly defined party distinctions, to try and define the political position of our present Prime Minister. Mr. Ducane speaks with "the utmost dislike and distrust" of "Mr. Gladstone's reckless and improvident system of finance"; Mr. Dunlop, on the other hand, is ready to put up with the present Ministry, because it contains a Chancellor of the Exchequer bent upon retrenchment. Not a Conservative speaker has had a word to say against Italian freedom, but Sir Stafford Northcote gives a new cue to his Conservative colleagues by the utterance of sentiments rarely heard on the Opposition benches. "Constitutional Government and peace and order were," he said, "in peril in many countries throughout the world. We, by exhibiting a friendly attitude, might be of infinite service in pointing out the path for them to pursue, and encouraging them in their time of trial. It was not, however, by interference in their affairs, but by holding out the hand of friendship, and offering them advice and encouragement in their need, that we should best enable them to attain the same safe ground we ourselves had reached." At Liverpool Lord Stanley has made a skilful defence of the House of Lords, mingled with a warning that the theoretical rights of the Upper Chamber are safe only when exercised in deference to public opinion. On the whole, the speeches of public men are moderation itself compared with the daily and truculent diatribes of the *New York Herald* of the English press.

The inclemency of the weather and the approach of winter doubly enforce the claims of the poverty-stricken operatives of the North. In the third week of the present month no less than 13,200 paupers were added to the destitute population of Lancashire and Cheshire, involving an increased Poor-law expenditure of about 1,200*l.* per week; and there is every reason to fear that, during the coming winter, 300,000 or 600,000 persons will be dependent on charity for subsistence. The need for public liberality is the more urgent, as the hard lot and impoverished condition of our suffering but uncomplaining operatives is beginning to tell upon their health. Typhus fever already prevails in Preston, and there is great cause for apprehension that unless prompt and liberal measures are taken, epidemic disease will carry off many victims among a population weakened by privation and unaccustomed misery.

So far as the actual cotton famine is concerned, we may hope that the worst has passed. At the beginning of September the stock at Liverpool had fallen to 58,150 bales, and it has been gradually increasing until it had reached last Friday 316,720 bales. But the average price still remains, for middling qualities, as high as 1s. 6d. per pound—double the rate at which, under present circumstances, it could be worked at a profit by the manufacturer. It is computed on the lowest estimate that in the coming year there will be available from sources apart from America, fully 1,600,000 bales, or about one half the usual total. Under ordinary circumstances this would hold out a prospect of moderate employment for our operatives in 1863, even if the American war should continue. But the four million bales, which the British Consul at Charleston states are hidden away in the Southern States, hang like the sword of Damocles over our manufacturers, and render the re-opening of their mills, at present or probable prices, extremely hazardous. This is the strange difficulty of the situation—one that intensifies the uncertainties of the future.

Although the health of Garibaldi is not so alarming as has been represented, it has been deemed sufficiently precarious to require another consultation of his physicians. Professor Partridge and an eminent French surgeon are this day to hold a consultation with the Italian doctors at Spezzia. Dr. Nélaton has already, however, given his opinion that amputation is unnecessary, and that the illustrious patient is in a fair way of recovery. As Garibaldi can now move the wounded foot without pain, it may be concluded that the bullet is not lodged there. Signor Ratazzi has convened the Parliament to ask a vote of confidence, and, it is rumoured, to lay before it schemes of legislative and administrative reforms. This policy will most effectually checkmate Imperialist dictation and intrigue; but Victor Emmanuel's tour of military inspection is suggestive of more ambitious and dangerous expedients. To substitute "Venetia" for "Rome" as the popular programme would be simply to play the game of the enemies of Italy.

While M'Clellan is once more feeling his way on Virginian ground, and the Southern leaders are, for strategic reasons, probably enticing him as far as possible from the Potomac, more than one bloody battle has been fought in Kentucky, which would appear to be only preliminary to a decisive engagement between the main armies under Buell and Bragg, unless the latter deems it prudent to evacuate the State. The Federal victory at Corinth seems to have been the most complete of the war. The Confederates are stated to have been routed and demoralised, and to have lost, besides a great number of prisoners taken, a large part of their artillery, baggage-train, and military stores. From Tennessee comes the first note of denunciation in the Border States of the President's emancipation proclamation, and in that State and Kentucky, though the Union party is still strong, that missive will, it is thought, give some 50,000 recruits into the Confederate ranks. In New Orleans slaveholders are said to be hastening to take the oath of allegiance before the time assigned by General Butler when the Confiscation Act should be carried out.

In the Northern States public attention is at present absorbed in the autumn elections. It is manifest that the Democrats who condemn the emancipation proclamation and advocate an early arrangement with the South are very strong in some districts. They have triumphed in Ohio and Indiana, but have failed to carry the great State of Pennsylvania, and it is supposed that General Stuart's raid across the Potomac has materially helped the Republican "ticket" there. A fierce struggle is impending between Mr. Seymour and Mr. Wadsworth for the important post of Governor of the State of New York, the issue of which is likely to have an important influence upon the future policy of the Federals.

The appearance of Commodore Wilkes of Trent notoriety off Bermuda, with a Federal squadron, has excited a momentary flutter on our Stock Exchange. This over-zealous officer does not appear to have done anything there beyond the letter of international law, though his proceedings are by no means palatable to British pride, still less to the Bermudians, who have been driving a lucrative trade with the Southern States. The North has more reason for soreness than ourselves, the havoc caused by the Confederate steamer Alabama among American ships in the ocean—a vessel built and fitted out in our ports by a manœuvre — having caused much alarm and indignation at New York. On this subject the Chamber of Commerce of that city have adopted a series of strong resolutions, which, however, close by declaring that it is the desire and interest of Americans to cherish and maintain sentiments of amity with England.

THE GUN THAT RECOILS UPON THE GUNNER.

John Giles is looked upon as the leading man of the parish in which he lives. There are two or three others who dispute with him his supremacy—but, by hook or by crook, he has managed to maintain his position. In his fighting days he was given to take huffs, with or without reason, as his humour prompted him—and there was seldom a quarrel in the village into which he did not thrust himself as a party. He has become a quieter, if not a wiser man, of late, partly because he has got all he wants, and partly because experience has convinced him that his interference in other folks' brawls never did anybody any good, and least of all himself. Of course, the laws or mutual understandings which govern the proceedings of people at odds with each other, having been mainly laid down by himself when the bent of his disposition was for a skrimmage, humour the quarrelsome rather than the peaceably disposed. Some of them he has agreed to modify—some of them he still insists on maintaining. Amongst the latter, the most remarkable is that when two parishioners are at loggerheads, either one of the disputants may plant a man, or a couple of men, if he can command such service, before the door of the other's shop, and prevent his customers from going in, or his goods from coming out. The consequence is that whenever the flour-dealer quarrels with the baker, or the woolstapler with the tailor, or the butcher with the grocer, the whole village is subject to the inconvenience of having to go without bread, or clothes, or meat. The absurdity as well as the injustice of this belligerent custom has so often made itself felt, that three or four of the principal men in the parish have declared their readiness to abolish it. Giles, however, would not hear of the proposed change. He contends that if he does quarrel, which he protests that he is not forward to do, this custom will

give him his best chance of bringing his antagonist to terms—for there are very few shop-doors that he has not men enough to close, while there are few tradesmen in the village who could succeed in closing his. Times, however, have changed, although Giles' mind has not. The flour-dealer, or baker, tailor or butcher, when prevented from receiving customers or despatching goods by the shop door, by a little roundabout contrivance do nearly as much business as formerly over the garden-wall—and it has happened that Giles himself, owing to a recent quarrel between two partners, is prevented by the force of that very custom which he insists upon upholding, from getting the materials essential to the carrying on of the most lucrative branch of his own business, and a large number of his hands are at a stand-still and on the verge of starvation, owing to a dispute in which neither they nor he are concerned.

The reader, we trust, will pardon our introduction of a grave international question under cover of this homely parable, for, at any rate, it will help to simplify to their apprehensions, by divesting it of its technicalities, the law of blockade, the most important branch of international maritime law. Mr. Cobden has been discoursing on this question with his wonted lucidity of statement and force of logic before the Manchester Chamber of Commerce. In the very centre of that desolation which has smitten the industry of Lancashire, he stands up and asks why it is thus—and he traces the ruin which has suddenly overtaken that not long since prosperous district to the public law which allows of commercial blockades being classed among the legitimate weapons of belligerent Powers. Two or three very pregnant conclusions are established by his speech—and it behoves those persons who are most deeply interested in commerce, to force these conclusions upon the serious consideration of our statesmen.

In the first place, it seems to be an indisputable fact that the modern development of the law of blockade, if not originally due to the publicism of England, has been preserved in authoritative force by her determination. America, four years ago, urged the policy of abrogating it. France and Russia, the only other first-class maritime Powers, indicated their readiness to concur with America. England only refused to entertain the question. That refusal, whether wise or unwise, has cost us the present unexampled distress in Lancashire. Our statesmen, of whom Earl Russell may be regarded as the foremost representative, who took upon themselves the responsibility of crushing this proposal in the bud, were guided, of course, by what appeared to them to be sufficient and patriotic reasons. We believe them to have been mainly as follows: England being an island, and consequently able to dispense with a standing army at all comparable with those of the great Continental Powers, must rely, as a belligerent, almost exclusively upon her navy, in which arm she is supreme. But the only way in which her navy can inflict punishment upon her antagonist is by destroying or crippling his commerce. To exempt commerce from the operations of war would be to divest herself well-nigh of the only offensive weapon she can wield, and therewith to surrender her leading position in the comity of nations. America, as the most powerful of neutral nations—that is, of nations which do not mix themselves up in European broils—and France and Russia, as the ascendant military Powers, would find their interest in abolishing the law of blockade. Not so England, who aspires to influence European councils, and whose military force makes no pretensions to compete with that of either of her great European rivals. This, in substance, is probably the argument which prevailed upon Earl Russell, as Foreign Secretary, to turn a deaf ear to the American proposals.

The considerations which Mr. Cobden opposes to this strain of reasoning are, to say the least of them, eminently practical. He avers that commercial blockade is a weapon which, in case of a contest with America, England could not wield without inflicting upon herself a far more deadly wound than upon her foe. At least a fifth of the population of the United Kingdom depend upon America for the bread which they eat—and another large proportion have, until now, been almost wholly dependent upon her for the raw staple of their industry. When Earl Russell declined entertaining the American proposal to abolish commercial blockades, matters stood thus—In case of war with the Government of the United States, the weapon which he insisted upon retaining, if effectually wielded, would have inflicted temporary inconvenience upon American trade, and prohibited corn and cotton from coming to Great Britain. Our enemy would have been deprived of the luxuries, and ourselves of the necessaries of life, by the exercise of our belligerent rights against them. It would have been like wielding a sword by grasping the blade of it, or relying upon artillery every piece of which bursts with the first explosion. This is not mere speculation; when the allies proclaimed war against Russia in 1853, there was a dearth of food, especially in France—and lest that evil should be aggravated by war, we abstained a whole twelvemonth from proclaiming a blockade of the Euxine and the Sea of Azoph.

But, again, on the hypothesis of war with France or Russia, the law of blockade would be an ineffectual weapon. Commerce, prohibited all outlet seawards, at least from the ports of the enemy, would travel by rail to the nearest and most convenient ports of a neutral neighbour. This also is a contingency illustrated by fact. In the Russian war, merchandise to the extent of a million and a-half sterling, stopped by our blockade from passing the mouth of the Baltic, found its way through Prussia to neutral ports, and reached this country with but little extra cost and inconvenience. The weapon, therefore, is one which, whatever may have been its use in earlier times, is now all but devoid of power to do injury to an antagonist. Nations have become so interlaced by railways and canals, that no success in sealing up their ports will avail to destroy their commerce. It may drive it, for a season, into other channels, but the days when it could inflict upon it the curse of stagnation have gone by for ever.

Suppose, however, the laws of blockade could be effectually enforced, neutral nations, in the long run, would suffer more from their enforcement than belligerents. Take our present position as an illustration. A great federal republic, upwards of three thousand miles off, is rent in twain by intestine disunion. One of them proclaims, and is able to make effective, a commercial blockade of the other's coasts. What is the consequence? Why, that we who take no part whatever in the quarrel, and strive to observe the strictest neutrality, receive the blow which is aimed at the Confederate States. The blockade, no doubt, annoys and pinches them—but it also proves scarcely less calamitous than a war to us who stand by. We have often inflicted this injury upon neutral Powers, and contended for our right, as belligerents, to do so; and now the evil comes straight to our own bosom. It is preposterous to arm the quarrelsome with this public power to trample down the interests of the peaceable. Great Britain is responsible for keeping up this antiquated and barbarous custom; and she is now enduring the penalty of her folly. Her children are starving, and her principal manufacture is at a stand-still in order that when she goes to war she may be able to hit her enemy hard.

We hope, with Mr. Cobden, that the wisdom and experience of modern times may soon sweep away the traditional maxims of policy which cost us so dearly; and, if the various Chambers of Commerce are up to the mark, they will see to it that never again shall England groan under the weight of woes imposed upon her by the truly Chinese obstinacy and pertinacity of political routine and pedantic officialism.

THE REVOLUTION IN GREECE.

Time was, even in our own recollection, when whatever closely touched the interests of the people of Greece, caused a thrill of sympathising excitement in the breasts of Englishmen. That time has passed, and Italy now occupies the place in their solicitude which was once given to Greece alone. Similar influences contributed to similar results in both cases. The people of England, we think, are not to be charged with inconstancy on account of the change; nor, perhaps, are the Greeks to be taxed with degeneracy. When contending for national independence, they displayed in the face of Europe as high qualities as any that have more recently been exhibited by Italy. Yet no one mentions Greece now without provoking a shrug of the shoulders significant of contempt. How is this? Whence has it happened? We believe it to have been the effect of foreign intervention in the settlement of her affairs. The Powers who forced the Turk to quit his prey gave to Greece a foreign king and court, an *octroyé* constitution, and a debt, and the poor little country has gone wrong ever since. The German Sovereign whom the intervening Powers set upon the throne never understood—never perhaps cared to understand—his work or his opportunity. His kingdom was regarded as the appanage of his royalty, made rather for his pleasure and the gratification of his vanity than for a career worthy of its historical associations—and he taxed its capabilities, neglected its resources, debauched its political virtue, and fouled its reputation, until the very name of Greece became offensive in the nostrils of all Europe.

The revolution which has upset the throne and deposed the dynasty of Otho the Bavarian, we regard as a hopeful indication that the Greek people still nourish a nobler national sentiment than they have found means to embody in the political history of their country during the last thirty years. So far as we can make out from the meagre details which have yet come to hand, the king has been bowed out of the kingdom, not on account of grinding tyranny, nor for wanton violation of constitutional forms, but because, after a long probation, he has been found utterly incapable of heading the aspirations of his subjects for a worthier position amongst the nations of Europe. Under his stupid, egotistic, and corrupt administration Greece found herself rapidly sinking into the lowest moral abyss into which a civilised community in this nineteenth century can be immersed—her name grievously sullied, her aptitudes overlooked, her means wasted, her resources consigned to neglect, her internal improvement and external extension treated as unworthy of a thought, and her sympathy with her sons still under the foreign and brutal rule of a Mohammedan Government under-estimated, thwarted, and practically neutralised. As Italy sighs for Venetia, so Greece sighs for reunion, under independent national rule, with Thessaly, Epirus, and the Ionian Islands. The drift of her ambition may ill accord with the traditional Foreign-office policy of Great Britain, as it affects Turkish dominion in the South-East of Europe. But it behoves those, at least, who have no very profound admiration of the aforementioned traditional policy to bear in mind that what is regarded as a natural and laudable desire on the part of the Italians cannot be altogether condemned in reference to the Greeks—and that it does not follow that the latter have no rights beyond the limits marked out for them by treaty, or that they are to be blamed for cherishing those rights, merely because the realisation of them would touch those maxims of selfish policy which English statesmen have been wont to weave into their system of "the balance of power in Europe."

We have seen too much to admit of our leaping at one bound to the conclusion that revolutions are necessarily first steps towards national regeneration. It is not the getting rid of King Otho alone that will stay the downward progress of Greece, far less any attempt to make up by an extension of territory for the evils which eat out the heart of her domestic strength. The proper and legitimate business of the men into whose hands recent events have transferred the reins of Government, does not require them, indeed, to dispel from the minds of their countrymen all hopes which look forward to the future expansion of the Greek Kingdom—if kingdom it is to remain—but it imperatively demands that they should minister to those hopes mainly by a vigorous cultivation of the advantages the Greeks already possess. By organising and perfecting municipal institutions, by fostering commercial enterprise, by giving security to capital, by developing agriculture, by opening up the country by lines of intercommunication, by sweeping the public offices clear of political corruption, and by giving free and unrestricted play to the best qualities of Greek citizens, they will best prepare the way for that territorial expansion for which the country longs, and will make all things ready for that period, which cannot be far distant, when it will suit the policy of the great European Powers to cease from their vain attempts to bolster up the growing decrepitude of "the sick man" at Constantinople. Greece has before her a noble future—but she must steadily fit herself for it, instead of prematurely and incontinently making a snatch at it. Thessaly, and Epirus, and the Ionian Isles, are destined to be hers if she can patiently wait for them, deserve them, and abide the issue of irrepressible tendencies. She will be thwarted and discouraged, no doubt—most of all, we fear, by our own Foreign Office—but it will yet remain within her reach to train herself to take, when the time is ripe, a position among the nationalities of Europe worthy of her ancient fame.

Speculation is already busy with conjectures as to the royal family from which the future sovereign and dynasty of the little kingdom will be selected. Prince Alfred of England, Prince Leopold of Saxe-Coburg, the Duke of Leuchtenberg, the French Princes now in exile, and the young Prince Ypsilanti of Greece, have been severally named and their respective merits and demerits discussed. It is early days yet to broach so delicate a topic—nor, properly speaking, is it the business of foreigners at all. It is not yet certain that Greece will retain the monarchical form of Government—and if she do, it is to be hoped that her choice of a sovereign will not be influenced by foreign intrigue, dictated by foreign expectations, or ventured upon without an exclusive reference to her own idiosyncracy and wants. If the policy of non-intervention be pursued towards her, as we trust it will be, she will

have before her an open door for the redemption of her reputation. That she may have wisdom to make the most of her opportunity is our heartiest wish, as it will be, we make little doubt, of every intelligent and educated Englishman.

THE SOUTHERN CONFEDERATION.

WHAT do Englishmen really know of the great Slave Power that is knocking at the door of European Cabinets to claim admission to the brotherhood of nations? Next to nothing, we imagine. They have seen one side of the picture and are content. They admire the military capabilities, the discipline, the desperate courage, the hardy spirit of the Seceders—see that their leaders are men of genius and resource, their people ready to make sacrifices, and forthwith jump to the conclusion that the South has earned for itself the right to become an independent nation. But before we can safely decide in the case it is necessary to examine the organisation of this new Power. We may thus be helped to a distinct impression on the likelihood of the South ever settling into a free nation.

The anti-slavery convictions of Englishmen, though not probably extinguished, slumber. Of slavery as it is, and must be, they know but little. Nearly a generation has passed since emancipation was proclaimed in all our British colonies, and twenty millions nobly paid to wipe out the disgrace of slavery. Yet we are loth to believe that the love of freedom and of justice does not exist among us, and that Englishmen would wilfully do an irreparable wrong to a down-trodden race by giving their national support to a dominant one. If they err they err, we believe, in ignorance or disregard of momentous facts which their leading public instructors take care to keep concealed from view. At the risk of repetition—and may be of offence—we take leave to state a few of them.

The free population of the eleven seceded States is 5,581,649, a number unquestionably large enough *per se* to be entitled to independence.* The peculiarity and gravity of the case is that these five and a-half million of men demand the right of keeping in perpetual bondage another three-and-a-half million of men. No such claim as this has been made upon the civilised world since the world began. It is clear, too, that these Southern whites would care little for independence without that right, for they seceded from the American Union expressly on the ground that slavery was in danger. The South is fighting for the right of making its own laws and for securing its independent freedom. But it is also fighting for the unrestricted power of suspending all law and all freedom in the case of more than one-third of the entire population. The arguments urged by the Confederates are logically unassailable. To deny freedom to one-third of a nation would be monstrous and indefensible. But when it is contended that that third is an inferior race, incapable of being free, and that the negro "must be kept down, otherwise he will be a rebellious and dangerous subject," the Southern theory is found to be consistent with the facts. Is the civilised world prepared to endorse that theory? If so, it is prepared to recognise as a nation men who, in their fundamental constitution, violate the precepts of Christianity, commit an outrage on humanity, suspend all legal protection from its subjects of a peculiar colour, deny them social and family rights, and declare in the face of the world that three millions and a half of men, created in the image of God, are to be held in perpetuity as live stock.

This is not going back to an age of barbarism. It is a more unique and portentous social phenomenon than the wickedest age has evolved. Even the darkest period of the world's history has produced nothing that will compare with it for abnegation of all the principles and ties that bind society together. Oh ye Christians of England! when you are disposed to be fascinated by the glare of Confederate military genius and valour, think what that sympathy inevitably involves! Did the most barbarous nation of antiquity ever hit upon the device of slave-breeding—ever make slaves so purely a commercial speculation as that it became necessary to shut out the poor serf from all light, and keep him in the condition of a well-fed ox? It has been reserved for a professedly Christian Power, legally to prostitute God's holiest social ordinance to the most infamous of ends. Supposing one of our counties set apart for the breeding of men and women, to be sold away at any time of life to our colonies to gratify the lust or cupidity of settlers there. Is not the very idea almost too revolting to be hinted at? Yet of such infamy is Virginia the scene all the year round. Nay, slave-breeding is an essential part of the system of slavery; and, according to the one-sided views Christian Englishmen have been momentarily betrayed into by concealed partisans of slavery, the fact that this slave-breeding State has been visited as it were by the scourge of Heaven, and that manythousands of her negroes have been rescued from pollution and the fangs of evil-minded and bloody men, is to be moaned over as a calamity.

Mr. Stephens, the Vice-President of the Confederation, spoke with literal truth when he described slavery as its "corner-stone." The constitution it has adopted is expressly designed to give a monopoly of power to the slave-holders, and every article of the pact constituting this new nation accepts as an axiom that the slave is "property." That principle is inwrought in the constitution. In theory it is democratic. Every white man has a vote. The suffrage involves no property qualification, but it confers upon the slave-holders three votes for every five slaves he possesses. The result of this provision is that the 100,000 odd slave-holders of the Confederate States will possess 2,112,069 votes in addition to their own. And when it is borne in mind that an overwhelming proportion of the free men of the South are dependent upon the slave-aristocracy, it must be admitted that in this case the democratic theory is a figment, and that the South is practically an all-powerful oligarchy of slave-owners. It is superfluous to say that there is no "abolition sentimentalism" about this unique constitution. Article I., section 9, provides as follows:—

"No bill of attainder, *ex post facto* law, or law DENYING OR IMPAIRING THE RIGHT OF PROPERTY IN SLAVES, SHALL BE PASSED."

We would invite the attention of those who entertain the idea that the South is merely putting up with slavery as an evil to be endured, and eventually got rid of, to this fundamental postulate. Not a thought or a hint here of gradual emancipation! It is all precisely in accordance with the sentiments expressed by every Southern authority. To make assurance doubly sure, other articles provide for the free "transit and sojourn of citizens" with their slaves and other property in the several States of the Confederation, and for the prompt delivery of all fugitive slaves to their owners. So that these people have, with one or two other alterations—prolonging the Presidency to six years, and making the tenure of office by *employés* dependent on good behaviour — nearly copied the constitution they have, because they were beaten at the poll, repudiated, only that they have taken care that slavery, pure and simple, shall be, as it never was before, emblazoned on its front. We ask again whether it is not downright delusion to suppose that the very cardinal feature of the separate organisation of the South will be surrendered to diplomatic pressure. If not, then when this rabble rout, composed mainly of slaveholders, slave-breeders, slave-catchers, slave-auctioneers, overseers of slaves, and "mean" whites to whom labour is a degradation, and whose highest ambition is to possess "niggers," comes to other nations and asks for recognition, surely it is not unreasonable that the civilised world in the name of humanity should hesitate to comply, or stringently insist upon conditions that will bring the inhuman system to a speedy end.

The consolidation of this heathenish Confederation is to be deprecated in the interests of the whites themselves. In those vast regions extending from Norfolk to New Orleans, the white, unless he be a slaveowner, is an interloper. Those illimitable tracts of fertile soil are not for *his* industry. They are reserved for a slave oligarchy to be exhausted rather than cultivated by the rude and enforced labour of negroes; and by the confession of some of the most notorious of the Confederate leaders, a country large as Europe will not suffice their purposes. They must have Texas, which alone may be carved into half-a-dozen States, and all the country west of the Mississippi and south of New Orleans, and carry thither their domestic institution with all its hateful appurtenances. These boundless tracts are already set apart by the Slave Power not for the honest toil of independent settlers, but for gangs of slaves out of whose sweat their indolent masters are to live. Notwithstanding the false halo that military success has thrown around the Confederates, we must be permitted to say that we cannot contemplate with complacency an indefinite extension of the ruffianism, immorality, and social degradation which are the inevitable outcome of slavery, even though it should bring us an ample supply of cotton.

* This is the actual white population of the seceded States, where, of course, the 3,520,116 "chattels" go for nothing. We observe that in his recently-published letter to Mr. Boon, Mr. Mason has the effrontery to claim "twelve millions" as belonging to the Southern Confederation. This large number is attained by including not only four millions of slaves, but the entire population of Delaware, Kentucky, Maryland, Columbia, and Missouri, none of which States have yet seceded from the Union, or are in entire possession of the South.

SIGHT-SEEING.

CURIOSITY is the appetite of which sight-seeing is the means of gratification—a strong appetite, but, unless very discreetly managed, very easily jaded. It is, nevertheless, very common—hardly anything more so—for curiosity to be fed with sight-seeing much after the same fashion as the Esquimaux are said to be crammed with blubber by their squaws, who—so the story goes—when their lords have exhausted the voluntary principle in devouring the coveted food, lay them on their backs, fill their mouths with a last morsel, carefully pare down to the lips the outside surplusage, and leave them until sleep, suction, and digestion have sufficiently done their work to enable them to exchange the passive for the active mood. We laugh at the savages—but really our own manner of proceeding with a view to gratify curiosity is often little better. We make provision for it as if its capacities were unlimited. We cram into a day what the mind cannot assimilate in a month. Nay, more—we sometimes plan a succession of feasts extending over two or three weeks or a month, during which we load the appetite with such heaps of novelties that the mind is surfeited with them, and that which we intend to minister to pleasure becomes a bore and a burden. "Enough," says the proverb, "is as good as a feast"—but in our previsionary arrangements for sight-seeing it is with the utmost difficulty that we bring ourselves to cry, "Hold! enough!"

O, the pleasures—O, the miseries, of sight-seeing! When the mind is unclouded, the desire keen, the senses fresh, and the nerves are all alive with healthy energy, with what a relish do we take in the rich and varied provision which the goodness of the Creator, or the genius of man, has made for the gratification of our appetite for new ideas and sensations! There are few earthly enjoyments more exquisite or more profitable than those which result from putting thought and feeling in close contact with objects of which, although we may have heard enough in the way of verbal description or general rumour to rouse our curiosity, we know nothing distinctly. Of course, the tone of our enjoyment, in all such cases, will correspond, to some extent, with the nature of the objects from a first intimate acquaintance with which it is derived; to some extent, also, with the susceptibility which culture has imparted to the mind. But, supposing the objects to be not in themselves revolting, the mere pleasure we feel in making, as it were, personal acquaintance with them, whatever they may be, is a sign as well as a means of healthy mental life. The man who cares nothing for sight-seeing is generally a man whose whole being is absorbed by some selfish passion. Here and there, it may be admitted, the scope of duty is so wide, and the sense of responsibility so exacting, as to overshadow, or, we might more properly say, perhaps, swallow up in light, all lesser interests—but, in general, we take it, an utter incapacity for taking delight in sight-seeing is as morbid a symptom in regard to the mind as an indifference to food is in regard to the body. We have known men stroll for the first time through some of the loveliest scenes of nature without caring to divert their attention, even for a moment, from the projects with which their brain chanced at the time to be busy—but we cannot say that this inward concentration in the presence of outward attractions has ever, to our knowledge, vindicated itself by its results. And, on the other hand, some of the best men whom it has been our good fortune to have met with are among the keenest appreciators of "sights," delighting, if they can do so without neglect of felt obligation, to go out of their way that they may have a glimpse of what to them is rare or strange, picturesque or beautiful, illustrative of human skill or of divine beneficence.

But the appetite for sight-seeing, like every other appetite of our nature, will yield us gratification only as it is reasonably treated. We cannot gorge it with impunity. It resents being overfed. Indigestion of the mind is the source and seat of as many maladies and as intense wretchedness as indigestion of the body. No more pitiable creature can be found on earth than a man who can be truly described as *blasé*. And yet, we often lay ourselves out for sight-seeing, as if in defiance of all the limitations by which we might know, and ought to know, that our powers are bounded. Country cousins come up to town for a fortnight's recreation, or London cits rush off from the eleven months' drudgery of business to the continent—very natural,

and very wise arrangements. But into that fortnight or month they commit the mistake of attempting to crowd the sight-seeing of a year. They fancy that it is making the best of their chance—as if a man long deprived of animal food should feel himself bound to eat up a whole baron of beef at a single sitting. On they go from sight to sight, from gallery to gallery, from town to town, without pause, fearful lest they should lose time, and miss something which they have previously settled in their minds they would like to see. O, the weariness of it! But this is not the worst. After a while, a very little while, the mind refuses to take pleasure in the food that is thus inconsiderately crammed into its organ of receptivity. The brain gets clouded—the nerves suffer from the reaction of too prolonged and continuous an excitement. All sights, however varied, sink to the same low level of dulness. No nutriment can be got out of them—not even a variation of taste. You see, and you do not see. The outward organ conveys a true image to the mind, but the mind cares not to take cognisance of it—is bored by it—would fain put it aside. You go on, perhaps, until all sights lose their individuality, run into one another in strange, unnatural mixture, and the result of your labour—in all other respects real enough—is a confused dream in which everything is misplaced, but nothing surprises.

The effect is as bad as the process itself is disappointing. The over-gorged sight-seer goes back to his ordinary occupation with a fit of feverish restlessness from which it takes him long to recover—from which, indeed, in some cases, there is no thorough recovery. The seeds of some of our worst habits are sometimes sown during a Saturnalian period of sight-seeing. A sort of incurable mental indigestion turns all wholesome food to acidity, and deranges first the functional action, and ultimately the very organism, of the soul. The elasticity of its powers is destroyed. The glow of health will not return. A miserable apathy overspreads the feelings. The man can relish nothing—not even his daily pursuits. This, we say, is sometimes the effect of overloading, as we have described, a natural and, in itself, harmless appetite for novelties. But where it falls short of this, as in most instances, happily, it does, it is still mischievous. It reverses the very object which should be the primary one of all recreation. It does not recreate, but it increases exhaustion. It makes an impolitic demand upon, instead of sensibly adding to, our stock of vitality—and no condition lays us so open to the temptation of evil or to the pressure of demoralising influences, as that of depressed energies. It is the typhoid form of moral disease.

We have a strong suspicion that the International Exhibition of this year has been the innocent occasion, in consequence of the excess of sight-seeing to which it has conduced, of much that will hereafter prove to be evil. Let us not be misunderstood as disapproving of that splendid comparative and competitive Art-display. We have not the least misgiving as to its highly beneficial influence on the material and civilising interests of society. It has been an open and beautifully illustrated volume, every separate chapter of which, probably, has been found rich in instruction to all whose special occupation or pursuits gave them special interest in studying its contents. It has, no doubt, exercised a wide and powerful influence, also, in refining the general taste, and in cultivating natural susceptibility to the beauty of form, colour, and artistic combination. These are its legitimate uses, and these, we have every reason for believing, it has largely promoted. But what advantage was ever offered to human nature, which human nature has not been prone to abuse? We cannot help thinking that there has been a large number of people who, merely as sight-seers, and without being in the least aware of the mischief they were doing themselves, have from excess, not so much of self-indulgence as of self-delusion, laid the foundation of moral injuries such as will require a considerable lapse of time, and pretty severe discipline, to enable them to over get. It would be beyond the power of mortal ken to trace out all such evil results as they will make their appearance in British homes—but could the investigation be pushed to its utmost limits, we fear it would reveal, in the case of all who have trespassed far beyond the bounds of moderation, a palpable, if not a permanent, deterioration of moral tone, and a lassitude and listlessness which will visibly tell, and very unhappily too, upon the duties of the year.

There is but little thought given, in these days, to the proper nature and wise regulation of the mind. People are very apt to imagine that if their modes of recreation be justifiable in themselves, and cast in an intellectual mould, they can hardly have too much of them. Nay, there are some who, from mistaken apprehensions, regard it as a duty they owe to the higher elements of their nature, to drag their jaded faculties through new courses of sight-seeing, so long as it is of the right kind, even at the expense of great weariness and self-sacrifice, both of body and of mind. It is a profound mistake. It causes a surfeit of the best things of life. "Always leave off eating with an appetite" is the old medical maxim. "Always leave off sight-seeing with a zest for more" is a lesson equally worthy of being enunciated. To take more than can be assimilated without sensible uneasiness is in itself an evil, and is the prolific parent of evils, whether the food be material or mental. It is a law which will be found to pervade every department of human being. Solomon recognised it when he said, "Much study is a weariness to the flesh."

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

THE WAR ON THE POTOMAC.

General Stuart, with a force of some 3,000 Confederates, had again crossed the Potomac at Hancock into Maryland. They pushed forward across the country, and on the 10th occupied Mercersburg and Chambersburg, in Pennsylvania, which towns surrendered on the conditions that private property should be respected, but that public property would be removed or destroyed. General Stuart subsequently recrossed the Potomac at Edward's Ferry into Virginia, carrying away 1,000 horses and large quantities of boots and clothing taken in Pennsylvania. During this successful raid in Pennsylvania, the Confederates passed entirely round the army of the Potomac. The Confederates respected private houses, but tore up the railway tracks, and damaged a considerable amount of Government property along their route. General Pleasanton lays the blame of the escape of the Confederates on General Stoneman.

A portion of General M'Clellan's army has advanced from Harper's Ferry, and has occupied Charlestown, in Virginia, afterwards continuing its advance two miles beyond Charlestown. General M'Clellan's head-quarters are at Charlestown. The Confederate pickets retreated before the Federal advance, slight skirmishing occurring along the route. The main body of the Confederates occupy a position extending from Bunker's Hill to the Shenandoah River. Another division of General M'Clellan's army advanced to Shepherdstown; but, meeting the Confederates in force, retreated.

Washington despatches of the 15th inst. say it is now evident that a considerable Confederate force has moved in the direction of Centreville. This movement is thought to be only a feint to occupy the Federals in advance, and cover the retreat of the main body of the Confederate army down the Shenandoah Valley towards Gordonsville.

THE WAR IN THE WEST.

General Buell officially reports that an engagement occurred at Perryaville on the 8th inst., lasting from ten a.m. till dark. The enemy was repulsed, but not without some momentary advantage on the left. The main body of the enemy fell back in the direction of Harrodsburg. General Buell adds:—"Our loss is probably pretty heavy, including valuable officers."

Private despatches received in Louisville report that another severe battle had been fought between Harrodsburg and Danville, Kentucky. The same despatches assert that the Federals have captured 1,000 prisoners, and that the Confederates were retreating to Camp Dick Robinson. It is rumoured that the Confederate General Bragg was killed.

The Federal General Dumont has captured two pieces of artillery and 150 Confederates at Versailles, Kentucky. The Confederates have captured a large quantity of Federal waggons and 500 Federals at Frankfort, Kentucky.

It is stated that the fighting at Corinth on the 3rd and 4th inst. was very severe. The Confederates succeeded in reaching the main public square of Corinth, but new batteries were opened upon them and they retreated. The Federal pursuit was continued as far as Ripley, Mississippi. The Federals will establish their head-quarters at Rienzi, Mississippi, instead of Corinth. The Southern journals acknowledge the defeat of the Confederates at Corinth, and estimated their loss at 5,000.

The latest despatches say that the Confederates were demoralised, that they have abandoned eleven guns, which they had spiked, and lost 2,000 prisoners.

The further pursuit of the Confederates from Corinth has been relinquished.

Nashville is reported to be entirely surrounded by the Confederates. On the 11th, they demanded the surrender of the city. The demand was refused. It was stated that the Federal force was amply sufficient to defend the city.

The Hon. T. A. R. Nelson, up to the present time a strong Union man, has issued an address to the people of East Tennessee, denouncing President Lincoln's emancipation proclamation, and saying that, of all the despotic acts which the civil war has produced, none are equal in atrocity and barbarism to this proclamation.

Nashville papers assert that the Federals are concentrating a large force at Fort Donnelson, with the intention of clearing that portion of Tennessee of rebels.

A large Federal force has left Helena, Arkansas, and ascended the Mississippi, landing at Cape Girardeau. Its destination is unknown.

General Bragg has issued a proclamation, urging the North-Western States to exercise their State sovereignty and make a separate treaty of peace with the Confederates, as the Federal Government refuses to conclude a general treaty. He declares that the South will never interfere with the free navigation of the Mississippi, and concludes by making a vigorous appeal to the people to desist from a war which, he says, can only, after greater sacrifices, terminate in a treaty of peace.

THE COMING ELECTIONS.

The elections in Pennsylvania, Ohio, Indiana, Illinois, and Iowa, were to take place on the 14th inst. It is believed that those of the important State of Pennsylvania are decidedly in favour of the Republicans; but in New York and other States they do not come off till the beginning of November.

At the Democratic State Convention of Massachusetts, resolutions were read urging the President to stand by the Constitution; repudiating the meeting of the governors; eulogising General M'Clellan; regretting that the President has issued an emancipation order and suspended the writ of Habeas Corpus, and calling on him to grant free speech and a free press. The motion to adopt the people's ticket nominated at Faneuil Hall was discussed with warmth, but not decided. The Convention adjourned in great confusion, without either adopting the resolutions or nominating a State ticket.

A large Republican meeting has been held in New York, at which the Democrats were strongly denounced as sympathisers with treason.

At a large Democratic ratification meeting, held at New York, resolutions were passed requiring the Administration to fulfil its promise to carry on the war constitutionally; condemning President Lincoln's emancipation proclamation, and denouncing the suspension of the writ of Habeas Corpus. The Republicans were denounced as a party advocating revolution. A letter from General Scott to Mr. Seward, dated March, 1861, was read. In this letter General Scott said that the only plans open to President Lincoln were the adoption of the compromise proposed by Mr. Crittenden, or to attempt the conquest of the South, which was practicable in three years with 300,000 men, under Generals like Dessaix, Wolfe, and Hoche, but at an enormous cost of blood and treasure. But the people would never afterwards be brought into harmony with their conquerors, and would have to be held in subjection for generations by large garrisons. General Scott favoured the adoption of the Crittenden compromise, or allowing the South to depart in peace.

AFFAIRS AT RICHMOND.

A refugee from Richmond, who had arrived at Washington, reported that at Fort Darling three companies of infantry and one of marines were in garrison. Thirteen guns were mounted on the fort. There was also a marine battery mounted with 32-pounders, and 10-inch columbiads. In addition, there were heavily-armed masked batteries commanding the approaches of the river and the sunken vessels. At Richmond it was believed that additional obstructions had been placed in the river. The Confederate troops were receiving their new uniforms. There was no lack of arms and cannon. The Merrimac No. 2 was again reported to be a failure. Another refugee reported that, on his way from Atlanta to Richmond, he noticed the country people enlisting willingly in the Confederate army. Gold was selling in Richmond at 125 per cent. premium.

The *Richmond Examiner* says the public mind is filled with "gloom and apprehension." Lee's losses in his week's marching and fighting have been enormous. The Confederate Surgeon-General reports that 100,000 sick and wounded have passed through the Richmond hospitals alone. On this subject the special correspondent of the *Daily News* says:—

Those rapid dashes of Jackson's, brilliant as they undoubtedly are, are made at an incredible cost in men. His commissariat is wretched; means of transport none; clothing ragged, and filthy beyond description; and every time he outmanœuvres Banks or Pope, he leaves nearly as many on the roadside as he loses in the field. This of course not only heightens the credit of his exploits, but makes the final result all the more certain. The South cannot supply its generals with the raw material in the shape of recruits much longer. The calling out of all males above thirty-five and under forty-five tells its own tale. These are the last resources and the poorest. If the young cannot stand the wear and tear of these Virginian campaigns, the old certainly will soon succumb, and I am satisfied there will, even if the North achieve no decided successes, be no Southern army worthy the name in the field by next spring, and few able-bodied men left to form one.

A resolution has been introduced in the Confederate Congress authorising the Secretary of the Treasury to purchase or impress 1,000,000 bales of cotton at a fixed price, and also to send agents to Europe to sell this cotton. The resolution also proposes the repeal of all laws prohibiting the export of cotton from ports occupied by the enemy when such cotton is purchased by foreign Governments or subjects.

The *Richmond Inquirer* affirms that President Lincoln issued his emancipation proclamation in anticipation that foreign nations would interfere, and thus afford him an apology for terminating the war, and calls for the removal of all slaves from the border by military force as a measure of precaution. It also advocates the employment of slaves by Government in the interior of the country, with fair wages to the owners.

COMMODORE WILKES AT BERMUDA.

The Stock Exchange was considerably excited on Friday with the report that Commodore Wilkes, of

the American navy—the hero of the Trent affair—had blockaded Bermuda, and refused to leave at the request of the governor. The only authentic account of Admiral Wilkes' arrival at Bermuda simply says that he saluted the forts and paid a visit to the governor.

Captain Hora, of the steamer Gladiator, just arrived at Liverpool, sends a statement to the *Times* as follows:—

I left the harbour on the 7th, at 4 p.m., in the steam-ship Gladiator, and when between three and four miles from the land was hailed by the Sonoma and ordered to heave to, which I did. I was then ordered on board; I refused to go, on which I saw the covers of her guns taken off, and on looking through the ports I could see the men at quarters. Shortly after a boat came alongside with an officer, who, on stepping on deck, demanded to see the papers, which I showed to him, and he took a copy of the manifest. He then ordered me to remain hove to until he had communicated with his commander, and if I was to proceed he would wave his handkerchief, which he did shortly after, and I proceeded on my voyage.

The captain says nothing about having been protected a certain distance out to sea by a British man-of-war. It appears that the American squadron was only cruising, as it is lawful for it to do, outside the limits of the Bermudian waters, and endeavouring to put a stop to the irregular trade with the South.

The Emerald and Galatea, heavy-armed frigates, are under immediate orders to proceed to Bermuda, whence they will be sent to any quarter where Sir Alexander Milne may deem their presence necessary. They were, it is said, ordered out before the receipt of the above news.

THE SLAVERY QUESTION.

The *Daily News* has now a special correspondent in America, and in his first letter from New York he thus adverts to the probable effect of President Lincoln's emancipation proclamation:—

Wherever the Union forces penetrate they will destroy slavery; but unless they are present, or within easy reach, experience has shown that the slaves are too timid or too inert to rise, or even to fly. The value of the edict to the anti-slavery party is, however, immense, because it not only gives a distinct object to the war, but it prescribes a distinct line of action to the Federal generals. Hitherto each of them has dealt with slavery as his private prejudices or opinions might lead. While Hunter, in the East, was enlisting negroes as soldiers, Halleck, in the West, was driving them from his lines at the point of the bayonet. The order issued by the latter general when before Corinth, forbidding negroes to enter his camp, and thus cutting off his main source of information as to the enemy's movements, was a remarkable example of the folly into which the negrophobia may lead men in other respects tolerably sensible. In the second place, the edict does make the prosecution of the war in truth and in deed an immense instrument of emancipation. It not only declares slaves free, but it makes hundreds of thousands of them actually free. I will quote, in proof of this, an authority which even those of your contemporaries who ridicule the proclamation as an empty threat will hardly gainsay. The *Richmond Despatch* of September 27 says:—

The Federal invasion, especially in its relations to negroes, has thus far been a John Brown raid on a grand scale. Wherever the Union armies have advanced the negroes have been swept off as clean as the Eastern locusts sweep a field of grain. Not one green or black thing is left in the line of the Yankee march, nor in the whole country for many miles around. The Piedmont, the Upper Valley, the Peninsula, the country watered by the Rappahannock and the Potomac, have been stripped of their negro population. This war has assumed the character of a grand negro-hunting expedition. Of victories the Yankees have gained few; negroes many. What becomes of the game it is impossible to say, nor is that a matter of much importance. The loss, however, of so valuable an element of strength and prosperity is a matter of such moment that the Legislature of the State ought at once to take measures for the prevention of similar calamities in the future. This can only be done by a law providing for the removal of negroes from all threatened districts to the interior. It will not do to leave this to the discretion or judgment of the masters.

This is conclusive as to the propriety of issuing the proclamation, if it be intended that the war should really destroy slavery. If the picture drawn by the *Despatch* of the effect of the Federal invasion upon the institution, while the government was making every effort not to touch it, and while the vast majority of the officers were driving fugitives from their lines or actually sending them back to their owners, be true, we may imagine what it will be when generals are bound by their orders to proclaim freedom wherever they march.

The proclamation has been well received by the army, and as far as this goes something has been gained by delay. A year, or even six months ago, it is doubtful if the mass of the troops would have acknowledged that the task before them was formidable enough to require the aid of emancipation. But the burst of energy displayed by the Confederates since M'Clellan left the James River has made abolitionists of nearly all the officers as well as the men. General Lee has the consolation of knowing that he has been a more efficient apostle of freedom than Beecher or Phillips ever was, or could be.

The following extract from a leading article in the *Morning Star* contains some interesting information as to the progress of abolition in the South:—

From New Orleans comes a remarkable confirmation, from quite an opposite source, of the statements made lately by General Neal Dow. The special correspondent of a New York Democratic paper describes slavery in and around the city as extinct—peacefully and happily superseded. In less than two years after the declaration of Southern independence, as he remarks, a regiment of free coloured men is marching up and down the streets of the capital of the Slave Power—acting as an armed constabulary; keeping order in the very city where they have been despised and oppressed as a mixture of the dolt and the savage. There are other phenomena no less significant. A deputation of the slaves of a wealthy planter waited upon the Governor to say, "they came for their freedom; their fellow-servants in other places were all leaving their masters, and they, too, wished to improve their condition." With an instinctive knowledge of the relations of capital and labour, equal in utility to the acquired ideas of any European workmen, they desired to do no more work than they could help without adequate remuneration; and they asked for intervention with their masters to promote this object. The request was granted, and all the negroes on that plantation are now working as hired labourers. The New Orleans masters are also coming round to the perception that slavery has its inconveniences—at least in the great cities. "They openly declare that the whole of the black population should be removed outside of the limits, and kept only as agriculturists." That is to say, there is an open abandonment, at length, of the foolish and incredible pretence that the slaves are attached and faithful creatures—that personal affection binds them firmly to the households in which they are domesticated—and that on the plantation they are happy in their contented ignorance of city vices. Household slavery is found impossible of maintenance so soon as the means of escape are presented—and we already see that the field-hands take the first opportunity of claiming wages. If in every district occupied by Federal forces the city slaves enlisted in coloured regiments, and the field-hands exchange into the ranks of hired labourers, slavery will have slipped out of existence through half the Southern territories before the slave-owners have accomplished the independence by which they thought to perpetuate their cherished institution.

MISCELLANEOUS.

The Federals have captured a battery on the St. John's River, Florida, and cut off the retreat of a Georgia regiment.

A slight engagement has occurred near Suffolk, Virginia. The Confederates were driven across Blackwater River.

A Federal brig has been chased by a Confederate steamer, supposed to be the Ovieto, in the Gulf of Mexico.

A fleet of mortar-vessels and gunboats had left Pensacola for Galveston, with a view, it was supposed, of attacking that place.

According to the *New York Times*, the Federal forces on the Potomac now number nearly a quarter of a million.

The inhabitants of Norfolk are short of provisions.

Reports from Cairo of the 14th state that Secretary Stanton had telegraphed to General Tuttle to send no more contrabands into Illinois until further orders.

The Triennial Convention of the American Church is now in session in New York, minus the Southern bishops and delegates. There have been some very animated debates already on the great question of the day, and the Convention have adopted resolutions, acknowledging their duty to sustain and defend their country in the great struggle in which it is engaged for "the restoration of our beloved Union."

The Federal Government has abandoned or "temporarily suspended" the negro colonisation scheme. The Ministers of the Central American Republics had protested against the scheme being carried out in Central America.

General M'Clellan has issued a congratulatory general order to the troops for their conduct in the battles of South Mountain and Antietam. He states that the Federal triumph is evidenced by the capture of fourteen guns, 15,000 stand of arms, and 6,000 prisoners.

The draft in New York has been postponed till after the elections.

General Butler has officially announced that no plea of neutrality will be received from native inhabitants of New Orleans; that all refusing to take the oath of allegiance are enemies of the United States, and must send their names and a list of their property to the Provost-Marshal. Many slave-owners were hastening to take the oath in fear of the emancipation proclamation.

The Secretary of the Treasury, Mr. Chase, has been seriously ill, but is now better.

The news of the abandonment of Winchester by the Confederates is not confirmed.

Mr. Mason, the representative of the Confederate Government in England, has emerged from the obscurity into which he had fallen by writing a letter in reply to one from Mr. Boon, giving his opinion as to the effect of the recognition of the South on the continuance of the war. After some general observations on the right of governments to recognise new powers, he expresses a belief that the recognition of the South would remove the delusion still prevailing in the North that the Union may be restored. It would also show that in the opinion of Europe the rebellion was at an end, and in its place an independent State had arisen. The war could not long be maintained when it was conducted against an acknowledged political power.

(Per Jubal, *vid* Quebec and Londonderry.)

NEW YORK, Oct. 18.

Another division of M'Clellan's army has crossed the Potomac at Shepherdstown Ford, and advanced towards Smithfield, discovering the enemy in heavy force, but meeting with no resistance.

The cavalry of this division afterwards formed a junction with M'Clellan at Charlestown.

Skirmishing continues between Buell's army and the rear of the Confederate army in Kentucky.

Buell is pressing forward, but no serious fighting has occurred since the Perryaville battle.

An engagement has occurred at Blackwater River, beyond Suffolk, in Virginia. The result is unknown.

The *New York Herald* says the fact that the Confederate screw-steamer Alabama has never been in American waters, but only in British waters, or on the high seas, may lead to a declaration against England for acts committed by a vessel having no other stamp of nationality than British.

The result of the Pennsylvanian election is not decidedly known.

The Confederate steamer Blander has been chased ashore by Federal steamers six miles westward of Havannah. The crew of the Blander fired her cargo, which consisted of cotton.

Rumours were current at Havannah that fourteen Confederate steamers were at Mobile. Fears were entertained for the steamer Matanzas, which left Havannah for New York at the beginning of October, with a large amount of specie, and has not since been heard of.

FRANCE.

According to *La France*, now the great Imperialist as well as Ultramontane authority, M. de Sartiges, the new Ambassador at the Italian Court, will request the Italian Government to give its adhesion to the plan of reconciliation between Italy and the Papacy, which Prince de la Tour d'Auvergne has been instructed to support in Rome. This plan, in conformity with the published letter of the Emperor, consists of the guarantee of the Pontifical territory by the European Powers.

The Emperor is said to have assured Persigny and Fould that there is nothing reactionary in his present policy respecting Italy, but he had refused to take any hurried step with regard to Rome.

ITALY.

The Parliament meets on the 18th of next month. According to the *Morning Star*, Ratazzi will appeal to the Parliament to sustain him in a policy resembling that which Piedmont followed after Novara—that of consolidation, internal progress, and patient determination to await and seize any favourable opportunity. If the Parliament should not agree to support the Minister, an appeal to the country will then take place, and a new Parliament will be elected. It is said that the Neapolitan Deputies have resolved to impeach the Ministry for the illegal imprisonment of Mordini and others. The general opinion at Naples is, that Parliament will pass a vote of confidence in the Cabinet.

It is thought not impossible that the Government will propose that Naples shall be the seat of Government *pro. tem.*

On Monday Victor Emmanuel held a review of 12,000 men in the Champ de Mars, Turin. His Majesty was enthusiastically cheered by the large crowd assembled on the occasion. Similar reviews are to be held at Milan, Bologna, Parma, Piacenza, Alessandria, and Genoa.

Favourable intelligence has been received with respect to the suppression of brigandage. In all places the brigands are surrendering themselves to the authorities.

It is rumoured that M. Drouyn de Lhuys has proposed the revocation of the vote of the Italian Parliament which declared Rome the capital of Italy. The Turin papers say that no Ministry would be possible in Italy which would permit any mutilation of the national programme.

Wednesday being the anniversary of the union of the Southern provinces with the Northern portion of the Italian kingdom, fêtes were held in the principal towns. The cities were illuminated, public alms distributed to the poor, and other popular rejoicings took place.

The deputation appointed to convey the gift of the Romans to the Queen of Portugal has delivered the following address to King Victor Emmanuel:—

Sire,—Our fellow-citizens will view, in the honour which your Majesty confers by receiving us, a new proof that force still keeps you far from Rome. But we know that your heart is with us. Rome suffers indignantly, but confides in your Majesty's word. In every event you will find in her people the energetic desire that justice may be done to Italy.

The King thanked the Roman deputation in his daughter's name, and is said to have acknowledged that serious difficulties had recently arisen in regard to the Roman question, but declared that no obstacle should prevent the realisation of the unity of Italy or discourage either himself or his people.

PRUSSIA.

The King of Prussia continues to receive deputations and to complain to them of the comments of the seditious press, of the invasion of democracy, and of the ingratitude which his best intentions encounter. In the last address which has been published, his Majesty persists in representing the re-organisation of the army as the real point of the conflict. His Majesty determinedly closes his eyes to the constitutional question. The deputies, on the other hand, receive ovations and addresses not only from their constituents, but from all parts of Germany.

These deputations, pretending to know more than the representatives of the people, are likely to lead the King into error. He replied as follows to the deputations from Hirschberg and Schœnau:—

I thank you, gentlemen, for the sentiments you have uttered. I am aware that the doctrines which you have designated as deceptive have not been acquiesced in by the larger part of the nation. I refer you, in a general way, to the answers I have already made to numerous deputations which have given utterance to the same sentiments as yourselves. I am satisfied that these sentiments will be re-echoed more and more, and that you will endeavour to disseminate them as much as you can.

The rigorous treatment to which the press has lately been subjected has produced its effect. Many journals prefer silence to observations by which they might be compromised.

The semi-official paper at Berlin states that "very shortly the means prescribed by public duty and conscience will be employed in order at the begin-

ning of the next Session, to effect a definitive constitutional solution of the question at issue, to restore to the country entire peace in the interior, and to insure the undisturbed development of our constitutional institutions."

The President of the Council, Herr von Bismark-Schönhausen, has left for Paris.

DENMARK.

Advices from Copenhagen speak of a project formed by the King of giving a special German governor of the Duchies of Holstein and Lauenburg, so as to deprive the Germanic Confederation of its pretext for interfering in the internal affairs of the kingdom.

GREECE.

INSURRECTION: ABDICATION OF KING OTHO.

There has been a successful insurrection in Greece. The revolution began in the west. Vonitza, Missolonghi, Naupactus, and Patras rose almost simultaneously, but by the 22nd the eastern parts, including the capital, had not joined the movement. Events, however, advanced quickly. On Friday, the 24th, the King fled, and a Provisional Government was established at Athens. Otho, before leaving, abdicated in favour of his brother Leopold, but the victorious revolutionists would have nothing more to do with the Bavarians. The Provisional Government, in the name of the people and the army, has declared the dynasty of King Otho to be deposed, a National Assembly has been convoked, and Greece, once more kingless and independent, is to decide its own future, after a generation has passed away amid failure and disappointment.

Abdi Pasha has sent a strong division to occupy Arta, in order to repulse the Greeks, should they attempt to make an incursion into Albanian territory.

It is asserted that the candidacy of Prince Leuchtenberg to the throne of Greece is seriously spoken of at Athens.

An address is being signed at Athens, calling upon the Ionians to unite themselves to Greece.

The ex-King has arrived at Corfu on his way to Venice.

An English war steamer has left Corfu for the Piræus. It is asserted that the remainder of the English fleet will proceed thither. France is also sending a squadron to the Grecian waters.

MEXICO.

General Forey arrived at Vera Cruz on the 22nd of September.

It is stated from Madrid that the Conservative party proposed to replace the President by a Triumvirated for which they put forward Generals Comonforts Viduauro, and Doblado, and that President Juarez had taken possession of the Church property, and forbidden the priests to wear sacerdotal robes. Also that the Spanish Government has signified to President Juarez that they will sign no treaty whatever with him.

INDIA.

According to a Calcutta letter of Sept. 23, the cultivation of cotton shows such signs of revival, that the best authorities there and on the spot, estimate the value of the cotton that will next year be exported at 250,000*l.* sterling, or five times the ordinary quantity.

This is trifling compared with Bombay, and the completion of the Allahabad and Jubbulpore Railway four years hence will take much of it to the western port. But as the beginning of a reviving cotton trade it is full of hope. Native capitalists are entering the market with large sums. As examples, take the Maharajah of Rewah, and Kooshial Chund, the banker of Jubbulpore. The Maharajah was most active in our cause during the mutiny. His capital is half-way between Calcutta and Jubbulpore. He has ordered from Calcutta and England a large number of gins and screws, and three times the breadth of land usually covered with cotton is now about being sown. Kooshial Chund was of immense assistance to us in 1857. In Banda and Culpee, and the neighbouring districts, he has made heavy advances to the cultivators for the crop which will be ready in February next. The same is true of the Doab, between the Jumna and the Ganges, and of the Agra and Nagpore districts. Of this reviving trade Mirzapore is the centre.

Cotton, though some of it of very inferior quality, is pouring into Calcutta.

FOREIGN MISCELLANY.

A bill for encouraging the practical testing of the experiment of the growth of cotton on a large scale has been read a second time in the Legislative Assembly of New South Wales.

THE PRINCESS ALEXANDRA.—The King of Denmark's birthday was celebrated the other day at Copenhagen by a State dinner, when the Prince Christian, in reply to a cheer for the Princess Alexandra, thanked God for the happy alliance of his daughter with the illustrious heir to the English Crown. "This," he said, "was not only an alliance with the son of the Queen of England, but based, as it was, upon mutual affection, included a solid guarantee for the happiness of the young couple."

THE EMPEROR AND YOUNG AMERICA.—Walking the other day on the beach at Biarritz, his Majesty happened to meet an intelligent-looking boy about eight or nine years old, who took off his hat as he passed. The Emperor courteously returned the salute, and said, "Are you English?" "No," answered the boy very quickly, and drawing himself up "I'm American." "Oh! American, are you? Well, tell me, which are you for, North or South?" "Well, father's for the North, I believe; but I am certainly for the South. For which of them are you, Sir?" The Emperor stroked his moustache, smiled, hesitated a little, and then said, "I am for both." "For both, are you? Well, that's not so easy, and it will please nobody." His Majesty let the conversation drop, and walked on.

ALLEGED SOUTHERN EMANCIPATION SCHEME.—It is said, and on good authority, that the Southern leaders, pressed by want of men, are turning their thoughts to plans of partial emancipation. Their idea is to abolish the law under which a man with any negro blood is held to be a negro, and substitute as a principle that any white blood makes a man civilly white, provided he is in the army. They calculate that this will give them a vast body of recruits, and create inextinguishable jealousy between the two coloured races—the mulattoes thus acting as buffers between the purely black and white races.—*Spectator.*

TELEGRAPH ROUND THE WORLD.—The Pacific Telegraph Company have erected their wires between the Missouri and the Sierra Nevada, a distance of 1,600 miles, and thus completed the telegraphic communication between the Atlantic and Pacific in four months and seventeen days. The company have entered into an arrangement with the Emperor of Russia, by which, conjointly, they will construct a continuous line through British and Russian America, across Behring Straits, and through Asiatic and European Russia, so as to connect St. Petersburg and Washington. This line will be 14,000 miles in length. Russia has already completed 3,500 miles, and collected materials for extending the wires from Siberia to the mouth of the Amoor, the Mississippi of Asiatic Russia.

THE REV. NEWMAN HALL ON THE AMERICAN STRUGGLE.

The following is the main portion of the admirable lecture of the Rev. Newman Hall delivered at Surrey Chapel, on "America." The rev. lecturer briefly sketched the history of the United States in relation to the war. He then proceeded to say:—

The first question arising from this narrative was, Had the South a right to secede? This question was, of course, decided in the negative. The next question, "Was the North justified in going to war," was involved in reply to the first. If national existence were desirable, it should be maintained. The duty of a government was to execute the national laws and put down rebellion. It was said, "They are fighting only for empire!" Suppose they were. Of all nations Great Britain should be the last to condemn this. Putting aside abstract peace principles, if ever a nation had a right to go to war for maintaining its own existence, America had this right. The next inquiry was, how far this war was waged for the suppression of slavery. The primary object of the North was self-preservation as a nation. But the occasion of the war was the long controversy between slavery and freedom. That controversy had been going on for many years. The South was determined not only to retain slavery, but extend it to the territories. The North, bound by the constitution not to interfere with the institutions of the separate States, were able by the constitution to legislate for the territories, and were resolved that the virgin soil should not be thus polluted. The North, then, were fighting to prevent the spread of slavery under the constitution. If, above all things, they desired empire, they could have yielded this point to the South and at once secured the Union, and prevented any war. It was also their hope that, by limiting the area of slavery, slavery itself would gradually cease. This they avowed, and we should give them credit for sincerity. Practically, the war had hitherto been one of emancipation. Fugitive slaves fled in great numbers to the Federal army. It was stated that 60,000 had escaped from Missouri alone, and 80,000 from Virginia. Since the war began slavery had been abolished in Columbia. Compensation had been offered to any State which should be willing to emancipate its slaves. Slavery had been formally and for ever prohibited in the territories, and the late proclamation declared that after January 1 the slaves of all States remaining in rebellion should be free. But whatever might be thought of the purpose of the North, there was no doubt about that of the South. Then came the question, "On which side should our sympathies be enlisted?" Count Cavour, in a despatch at the outbreak of the war, said to the Italian Minister at Washington, "This reserve will not prevent us from manifesting our sympathies for the triumph of the Northern cause, for their cause is the cause not only of constitutional liberty, but of all humanity. Christian Europe cannot wish success to a party which bears on its standard the preservation and extension of slavery." Was Italy, just emancipated, thus to pour out her ungrudging sympathy, and England, through so many centuries the chosen asylum of liberty, to appear indifferent? Why had there being a lack of manifested sympathy? We disliked the brag of some Americans, and insults offered to our Government. But we must remember that the Southern party were then predominant, and chiefly to blame. The strong language of individuals must not be taken as a fair representation of a whole people. We should feel it very unfair if the English nation were to be judged by the opinions expressed in some of our leading newspapers. We could not desire to recognise a Government whose motto and standard is the concentration of all villanies. The noble, patient, enduring workmen of Lancashire and Yorkshire would starve rather than utter a word in favour of slavery. The cause of negro emancipation was the cause of the workman all over the world. We might have our opinions about the expediency of the war. The difference of climate and interest might make us think that North and South could not permanently be one. The extent of territory might seem an insuperable obstacle to subjection, and enforced union would be worthless. We might think that the hundreds of millions sterling expended, and the hundreds of thousands of lives sacrificed might have been spared, for that after all this suffering the dismemberment of that empire was inevitable. We might think it would have been better at once for the North to rid itself of all complicity with slavery by letting the South go. And we might not be desirous that the old constitution should be restored, by which slavery was guaranteed where it existed, and fugitive slaves sent back into thraldom. But we must not, because of these doubts as to the expediency of the war, for a moment abate our righteous horror at the avowed and atrocious object of the South, nor withhold our sympathy from the multitudes in the North, who were as earnest as ourselves in seeking the entire abolition of slavery. They were now undergoing a terrible trial. He (the lecturer) could not but see the Divine hand in this war—punishing chiefly the South as the perpetrator of the wickedness, but also chastising the North for long and guilty connivance. There had been wicked compromises. To uphold a constitution of man's devising, God's laws were set at nought. There must be no compromise in duty. This was the lesson sternly taught by the war. But let England sympathise with and pray for America. They beyond the sea were our brethren and kinsmen. They read the same Bible, and sang the same hymns, and reverenced the same holy and heroic names. Their mistakes respecting us would be soon corrected. Meanwhile let prayers ascend to the Prince of peace—the great Liberator of humanity—that the sword might soon be sheathed and the fetter broken—that America might come forth from the furnace seven times purified—that the eldest daughter of Britain, cleansed from the foul spot, which, indeed, she derived from her mother, might emerge from the cloud of trial the admiration of the world—that the parent, not jealous of, but rejoicing in, the growth of the child, and without any airs of arrogant superiority; that the child, with no childish wilfulness or fretfulness—that thus mother and child, or, if they prefer it, the elder and younger born daughters of liberty, might go forth hand in hand diffusing among the nations the blessings of civilisation, peace, liberty, and religion; and foremost amongst the ministering servants of the Lord Jesus Christ, hasten on the fulfilment of the grand old prophecy, which told of a golden age when "a King shall reign in righteousness, who shall judge the poor of the people, and break in pieces the oppressor, and deliver the needy when he crieth, and him that hath no helper; in whose days the righteous shall flourish, and abundance of peace so long as the moon endureth."

The lecture was listened to with the greatest attention, and the applause was frequent and enthusiastic. The lecturer has been requested to publish it.

THE AMERICAN WAR AND SLAVERY.

The secretaries of the Evangelical Alliance would be greatly obliged if the editor of the *Nonconformist* would kindly insert or call attention to the enclosed resolutions with the view of inviting to a general observance of Nov. 9, as indicated:—

RESOLUTIONS ADOPTED BY THE CONFERENCE OF THE EVANGELICAL ALLIANCE, HELD IN LONDON, OCTOBER 16, 1862.

"Resolved—That the fraternal communication received from the Paris Branch be affectionately acknowledged; and that the best thanks of the Conference be conveyed to our French brethren, for their expressions of warm interest in the operations and success of our branch of the Alliance, with the assurance that we participate in their deep sympathy with our common brethren in America in the fearful calamities which have sprung from the civil war now raging.

2. That this Conference desire to express their deep sorrow for the continuance of the civil war in America, and the fearful amount of bloodshed and suffering to which it has led. Believing that sin is the cause of God's sore judgments, and that the evils connected with the maintenance of slavery in the South, and complicity of those evils in the North, are one great cause of this solemn visitation, they renew the expression of their earnest prayer that peace may be restored, and that these evils, and all others which have led to these calamities, may be removed, and the immense resources and energies of the American Churches be set free to promote the cause of the Gospel of peace and love. They desire further to record their conviction, as British Christians, that the duty of our country is to read in this war, not a warrant for self-righteous pride, but a loud call to humiliation, prayer, and repentance, lest our own many national sins should draw down upon us, in turn, the judgments of God. That considering further the distress thus occasioned to large classes in our country, they recommend that Sunday, November 9, be made an occasion for public and private confession of sin and special prayer on these grave subjects, so far as practicable, in the churches of Christ and Christian families throughout the land.

Evangelical Alliance, 7, Adam-street, Strand,
London, Oct. 27, 1862.

PUBLIC MEN ON PUBLIC AFFAIRS.

At a great Conservative dinner at Colchester on Wednesday, Mr. Miller, M.P., Major Beresford, M.P., Mr. Du Cane, M.P., Mr. Peacock, M.P., and Captain Jervis, M.P., all made speeches. With respect to America, the speakers displayed sympathy with the South, but, with the exception of Mr. Peacock, did not urge a recognition of the Confederacy. That hon. gentleman, however, pressed its necessity, and declared that he had it on the best authority that there was nothing the Southern States desired so much as recognition. He also stated that the Emperor of the French had informed Mr. Slidell of his wish to acknowledge the South, but he was unwilling to act without England. Mr. Du Cane made a thoroughly political speech. He claimed Lord Palmerston as the Tory head of a Radical Cabinet, and recalling the fable of Penelope weaving her embroidery by day and taking it to pieces by night, said that Lord Palmerston's Administration was the Penelope of the day, and Lord Palmerston himself was the Penelope of the night.—Mr. Alderman Salomons met his constituents on Thursday night, and in the course of his speech said he hoped that some plan might be adoped by means of which the American people might be brought to their senses. He thought that if this country would combine with France, Russia, and the other Powers, a mediation

could be brought about which would terminate this infamous contest,—a disgrace as it was to the nineteenth century.

Earl De Grey and Ripon, who is at present at Studley, was one of the guests of the Mayor of Ripon, at a banquet given by his worship on Friday. In reply to the toast of "Her Majesty's Ministers," his lordship took occasion to refer to several topics of interest—the American war, the Italian question, and the distress in Lancashire. On the last point he expressed his opinion that the time had fully arrived when the people throughout the country ought no longer to withhold a liberal helping hand to their distressed brethren in the cotton-manufacturing districts.

Mr. Lindsay, the member for Sunderland, addressing an agricultural meeting at Chertsey, the other night, repeated the statement he made some time ago that the Emperor of the French is "ready to come to some tacit understanding with regard to the armaments of both countries, especially with regard to their naval armaments." He next had to communicate something about a most interesting lady—the Princess Alexandra of Denmark. He recently spent an evening with a family at Copenhagen, who were "intimately acquainted" with her Royal Highness, and he remarked, it "was scarcely possible to conceive the high terms in which that family, one and all, spoke of that young Princess." In the third and last place, he has "good reason to believe that some, at least, of the great powers of Europe have felt for some time that the Southern Confederacy ought to be received into the family of nations"—in point of fact, that the barrier which stops the way against such a recognition of the South "is not any of the great powers of Europe, is not the unanimous Cabinet of England, but is a section of that cabinet."

Lord Stanley, M.P., was last week present at a Liverpool municipal banquet, and in responding to the toast of "The House of Lords," dwelt on the special functions and characteristics of the Upper House. In the course of his speech he said:—

It would be mere affectation on my part to deny that the proceedings of the Upper House of Parliament are observed with some degree of watchfulness, if not of jealousy, by the public at large. (Hear, hear.) Well, I do not complain of that, and I do not think that any reasonable man who is interested in the House of Lords will feel at all inclined to complain of it. Every office has a public trust; every public trust involves responsibilities. Peers, as such, have no constituencies, and it is quite right, therefore, that those who are not directly responsible to any individual constituency should be made to feel, even more than the Commons, that indirect responsibility to the community at large which all men owe who hold a situation of public trust and power. (Cheers.) No doubt the powers vested in the House of Lords are large, and are such as, if executed to the full extent of the law, might seriously embarrass the working of our Government. But ours is not a parchment constitution. (Cheers.) It is founded not merely upon Acts of Parliament, but upon precedent, upon practice, and upon custom. And the custom of our day has established it as a rule, which has almost the force of law, that, although the Peerage have undoubtedly the right of, and the duty to reject any measure which they may consider to be injurious to the public interest, still, if that measure is sent up to them again and again in such a manner, and after such a lapse of time, as to show that the deliberate and mature opinion of the House of Commons and its constituents is in its favour, then they are bound to waive their individual opinion, and to give effect to that which they can no longer doubt is the will of the country at large. (Loud cheers.) Although the law gives them an absolute veto, yet the practice of our country gives them also a suspensiary veto. (Hear, hear.) And it is only by compromise and concession that a mixed Government like ours can be worked; and, speaking for my own part, I say that, if the rights of the House of Lords are carried out in the spirit of moderation and of good sense, I for one, have no fear that those powers will be seriously attacked. (Cheers.)

At Greenock, Mr. Dunlop made a Gladstonian speech on the reduced expenditure question, and referred to various other political topics, domestic and foreign, expressing an extremely despondent view of the future of Italy, founded on the truckling policy of the Italians towards France. In the course of some remarks on the American war he expressed a hope that this country would not acknowledge the South without obtaining some guarantee for the gradual extinction of slavery.

Mr. Onslow at Guildford also at some length discussed the American war, contending that the Southerners were fighting for the maintenance of slavery. He denied that the South had been justified in seceding, and said he hoped the North would be successful in the struggle.

I cordially approve (he said) of the policy of neutrality so steadily pursued by our Government hitherto, and apparently so little appreciated by the men of the North, whose perverse injustice to us in judging of our feelings and conduct with reference to them, has very greatly alienated our sympathy with them, and even created a feeling in favour of an recognition of the Southern States, which would doubtless greatly promote the interests of this country. I have still, however, the most intense repugnance to our recognising a State, the corner-stone of which is the perpetual maintenance of slavery. I trust that if we do consent to recognise the Southern Confederacy it will only be on this condition, that they utterly abandon the slave-trade, and adopt the principal of gradual emancipation and the ultimate abolition of slavery. If such a result as that could be purchased by the recognition, I would, notwithstanding all my Northern predilections, gladly hail it as a blessing to mankind.

In a speech at Stamford, Lord Robert Cecil thus referred to the present state of political parties:—

The real fact was, he did not know who long it might last, but for the purposes of all really political questions, Parliament had become a remarkable instance of a happy family. They quarrelled about nothing. He did not know how long this state of things might last. They knew that happy families were all liable to be disturbed. It might be disturbed by financial difficulties, for money and theological differences would set most happy families by the ears; and when he told them that the House of Commons was a happy family, he did not promise them that those two prime sources of discord might not have their effect even upon the House of Commons itself. But he would only say that so far as home politics were concerned, for the present it would be impossible for him, even if he were to try, to make them a political speech. There was, however, a species of politics which did not concern the politics of the House of Commons, but which affected England's supremacy and England's interest. The question was, how were we to maintain the glory and honour of our country? Now, that kind of political question, he apprehended, would never be unacceptable, would never lose its interest for Englishmen. (Hear, hear.)

Mr. Gladstone, on Thursday, visited Wrexham, in Wales, along with Mrs. Gladstone, who cut the first sod of the Wrexham, Mold, and Connah's Quay Railway. The day was observed as a holiday, and Mr. Gladstone and his family were received with most enthusiastic applause. An address was presented by the Corporation, eulogising Mr. Gladstone in very lofty terms for his public services. Mr. Gladstone replied, disclaiming any particular merit for himself, but pointing with satisfaction to the results of the measures he had advocated. England had made substantial progress, and the sum of human misery had been reduced, and the sum of human happiness increased. Mr. Gladstone afterwards presided at a banquet, and in proposing success to the new railway, reviewed the progress of the railway system during the thirty-two years that have elapsed since the opening of the Liverpool and Manchester line. He made no allusion to American topics or general politics, warned, perhaps, by the trouble into which his Newcastle speeches have brought him.

Sir Robert Peel, in the course of a speech which he made at the laying of the foundation-stone of a new church at Dublin, took occasion to rebuke the recent Orange meeting at Belfast. At a time, he said, when we knew that persons of our own religion were suffering bitterest persecution in other countries for its profession, we ought to show perfect Christian charity and forbearance to others who might differ from us.

THE DISTRESS IN THE COTTON DISTRICTS.

Sir James K. Shuttleworth, in a recent speech at Blackburn, has brought into one view all the main facts of the distress prevailing in Lancashire, so far as they can be expressed in figures; and going beyond the present moment, he has estimated the future course of suffering, and the efforts which will be required to meet it. Sir James's connexion with the Central Committee gives him a certain command over the field under survey; and the well-known care with which he always speaks will secure attention to his statements. He informs us, on the authority of Mr. Farnall, the special Commissioner of the Poor Law Board, that the number of persons receiving parochial relief in the twenty-four distressed unions of Lancashire was, last Monday, 132,682 in excess of the number who were in receipt of similar relief at this time last year. The weekly cost of relief in the same unions is 8,457*l.* more than was paid last October. As to the rate at which distress is increasing, we are told that within the last six weeks 35,688 persons have been added to those receiving relief in the twenty-four unions; so that without any acceleration of the rate of increase, the number of persons receiving parochial relief will at Christmas be greater by 65,384 than it is at present. It is, however, certain to be accelerated. Sir J. Shuttleworth thinks that the increase will be equal to 100,000 persons, and if so there will be in the four-and-twenty unions 232,000 persons more in the receipt of parochial relief next Christmas than there were on the same day last year. To afford parochial relief, even on the present restricted scale, to so many persons, 15,000*l.* a week must be distributed to the Boards of Guardians in these unions, an expenditure which is at the rate of 780,000*l.* a year. But the relief is at present only at the rate of 1s. 3d. a week for each person, a sum utterly inadequate, and which must be raised to something like 2s. per week. If this is done the total expenditure of the unions at Christmas will reach 24,000*l.* a week, or nearly a million and a quarter sterling per annum. We are further told that the wages which have disappeared through the cotton famine are equal to 150,000*l.* weekly; that the loss upon cottage rents is at the rate of a quarter of a million per annum; and that capital of the value of two millions sterling is lying idle, the loss on which, in deterioration, interest, rates, and income tax, amounts to two millions per annum.

The official returns of pauperism show an increase in the third week of October to the extent of 13,290, nearly double that of the preceding week.

At a town's meeting at Bradford, on Tuesday, nearly 5,000*l.* was subscribed in the room for the distressed operatives in Lancashire. The amount has since been largely augmented. Several gentlemen, amongst whom was Mr. Forster, bore testimony to the noble sacrifices made by the manufacturers for their workpeople.

At a meeting for a similar purpose at Pontefract Mr. Monckton Milnes, M.P., spoke highly of the patient endurance of the operatives, urged active measures for their relief; and, while approving of what had been done by the Government, said still more must be done if the measures already taken should prove insufficient.

A meeting was held at Blackburn on Thursday to inaugurate a new subscription for the operatives, who are now almost wholly unemployed. The committee reported that the amount of relief distributed by the guardians amounted—in the first week of January to 187*l.*, in the first week of April to 538*l.*, in the first week of July to 176*l.*, and in the first week of October to 1,226*l.*, whilst it had further risen in the past week to 1,416*l.* The loss of wages in the town was proved to be no less than 13,000*l.* a week, or 430,000*l.* since August 1, 1861. The subscription list opened at the meeting was headed by the mayor and lord of the manor with 1,000*l.* each; the clergy, 2,000*l.*; Mr. Hornby, M.P., 1,000*l.*; Mr. Pilkington, M.P., 1,000*l.*; Major Baynes, 1,000*l.*; and other amounts are expected to bring the aggregate to 12,000*l.* before the end of the week.

In Preston there does not seem equal liberality on the part of the millowners. According to the *Times'* reporter, "For the last six weeks the Preston poor have been supported mainly by the grants from London and Manchester."

An important movement is under the consideration of the Episcopal Bench, and will probably be carried out in the course of three or four weeks. It has been proposed that, on a day to be named, the whole of the churches throughout England and Wales shall be opened for service, either special or otherwise, when offertory collections will be made for the relief of the distress in Lancashire during the forthcoming winter. It is not yet decided whether the service shall be held on a week-day or on a Sunday.

The Bishop of Exeter has invited his clergy to make a collection in aid of the sufferers in Lancashire and Cheshire.

In Mr. Farnall's report presented to the Central Executive Committee at Manchester it is stated that 191,300 persons are relieved by the forty-seven local committees, and that rather more than one-third of those 191,300 persons are at the same time relieved by the guardians of the poor.

Very few applications for grants were received. Aid was given to the following places:—Bollington, 150*l.*; Heaton Mersey, 60*l.*; Blackley, 50*l.*; and Walton-le-Dale, 150*l.* Mr. Farnall stated that from all the answers he had received to his inquiries as to the state of the health of the district, he learnt that the amount of disease was at present not above the average. It was stated that nearly 5,000*l.* had been subscribed at Huddersfield, and 415*l.* from Buenos Ayres. A letter was read from the Bishop of Salisbury, promising to address a pastoral letter to his clergy on behalf of the fund, to make "repeated" collections. A promise had also been received from the Bishop of Lincoln on the same subject, and the Bishop of Manchester has promised church collections.

The Town Council of Doncaster, at a meeting held on Monday, voted the sum of one hundred guineas for the relief of the distressed operatives in Lancashire.

Last week the Lord Mayor received the munificent contribution of 10,000*l.*, the first instalment of a sum of about 25,000*l.* subscribed by the inhabitants of Bombay assembled in public meeting.

The Mansion House Committee had received up to Thursday afternoon, 88,742*l.* 19s. 7d., of which sum the week's receipts amounted to 16,195*l.* 1s. 6d. The total amount which the London committee have already remitted for distribution, exclusive of the grants made on Friday, was 43,484*l.* Grants were made on Friday as follows:—Ashton-under-Lyne, 1,500*l.*; Healey, 100*l.*; Great and Little Marsden, 200*l.*; Birch, 72*l.*; Failsworth, 200*l.*; Haslingden and Musberry, 200*l.*; St. Catherine's and St. Oswald, 200*l.*; Blackley, 100*l.*; Tonge, 100*l.*; Baxenden, 100*l.*; Heywood, 500*l.*; Rawtenstall, 250*l.*; St. George's, Oldham-road, 150*l.*; Droylesden, 150*l.*; Hulme sewing class, 150*l.*; Mossey, 200*l.*; Salebury, 50*l.*; St. John's, Chadderton, 50*l.*; Hulme, 500*l.*; St. Peter's Oldham-road, 300*l.*; Glossop, 250*l.*; Preston, 1,000*l.*; Blackburn, 500*l.*; Stockport, 500*l.*; Staleybridge, 500*l.*; Royton, 150*l.*; Oldham, 1,000*l.*; Rochdale, 500*l.* Walton-le-Dale, 200*l.*; making a total of 10,175*l.* A letter was received from the Relief Committee at Hyde, stating that they wished, if possible, to release the bedding, clothing, &c., which had been pledged by the distressed inhabitants, and they had applied to all the pawnbrokers where the articles lay, asking them to give up the articles upon payment of the money advanced, without charging any interest, and they had all, without one exception, agreed to do so.

The Lord Mayor's Committee have, as we have already stated, established a depôt for clothing a the Bridewell, Bridge-street, Blackfriars. On Saturday, though the place has only been opened for a week or ten days, about 320 bales, many o them very large, had been sent to the hospital, chiefly by the vans of the Parcels' Delivery Company, by benevolent persons in the metropolis and many of the adjacent towns, and letters have been received stating that more was on its way. All the clothin so contributed is of a very suitable description, an

much of it little worse than new. On Monday a consignment was made to Preston and other places.

In reference to the statement that typhus fever of a virulent form has shown itself at Preston, an "Hospital Physician" writes to the Times:—

If human beings are half-starved and massed together in numbers, the worst form of fever known in these latitudes—the spotted typhus—will inevitably make its appearance among them. There are few pathological truths better established than this. Already is the population half-starved, for it would be idle to suppose that the pittance allotted to each can do anything but keep them just above starvation point. Already your correspondent tells us that the faces of the inhabitants exhibit the wan, pinched look of famine. They are, therefore, already in a condition at once to fall before the fever poison when this is generated, and generated it will be in quantities corresponding to the degree in which the approaching cold compels the population to contract its lodging space, and huddle itself together for the sake of warmth. Typhus is directly connected with the pent-up effluvia of living men and women; and, moreover, when once produced, propagates itself rapidly by contagion.

There is only one means to meet this rapidly-approaching danger—viz. (1), notably to increase the weekly payments; and (2), to supply clothing and blankets, either by direct payments, or, perhaps better still, by emptying the pawnshops. This is the only way by which the weakened bodies of these poor people can be brought back to a point capable of resisting the pestilence, and, at the same time, the tendency to mass together and so generate it be counteracted.

THE BISHOP OF NATAL'S NEW WORK.

The first part of the new work of Dr. Colenso, the Bishop of Natal, to the forthcoming publication of which we recently drew attention, has been just issued by the eminent firm of Messrs. Longman and Co., under the title of "The Pentateuch and Book of Joshua Critically Examined." The work has been looked forward to with very great interest, both on account of the intrinsic importance of the questions discussed, and as taking the ground, to a considerable extent, already traversed by some of the writers in "Essays and Reviews." The bishop states in his preface, which extends to thirty-six pages, that it was in the course of translating the Books of Genesis and Exodus into the Zulu language that he was induced to examine the foundations of the popular belief in the credibility of the Mosaic story; and, with that view he carefully studied the various works published in Germany and England bearing upon the subject. Of the result of his investigation he speaks as follows:—

If my conclusions were only speculations, if they were only matters of higher or lower probability, I feel that I should have no right to express them at all in this way, and thus, it may be, disturb painfully the faith of many. But the main result of my examination of the Pentateuch—namely, that the narrative, whatever may be its value and meaning, cannot be regarded as historically true—is not, unless I greatly deceive myself, a doubtful matter of speculation at all; it is a simple question of facts.

An intimation is given by the bishop, in his preface, that, if he feels called upon, he shall not shrink from the duty of examining how far the interpretation of the New Testament is affected by the non-historical character of the Pentateuch. He further says he is prepared to bear the consequences of his act, stating that he is not aware of any breach of the law of the Church of England, as declared by the recent judgment in the Court of Arches, that is involved in this publication, adding significantly that "a bishop is bound to do his part to secure for the Bible its due honour and authority, and save its devout readers from ascribing to it attributes of perfection and infallibility which belong to God only, and which the Bible never claims for itself." In another part of his preface the bishop refers to the very wide distrust which, he says, prevails among the intelligent laity of England as to the soundness of the ordinary view of Scripture inspiration, and which is exemplified by the deficiency of intelligent students from the universities for the service of the Church. "How can it," he says, "be otherwise, when in an age like the present—which has been well described as one 'remarkable for fearlessness, and, it may be hoped, for sincerity, in the pursuit of truth' (Rev. Pref. Cook, 'Aids to Faith,' p. 133), the very condition of a young man's entering the ministry of the Church of England is that he surrender henceforth all freedom of thought, or at least of utterance, upon the great questions which the age is rife in, and solemnly bind himself for life to 'believe unfeignedly in all the canonical Scriptures;' while he probably knows enough already of geology, at all events, if not of the results of critical inquiry, to feel that he cannot honestly profess to believe in them implicitly. The Church of England must fall to the ground by its own internal weakness—by losing its hold upon the growing intelligence of all classes—unless some remedy be very soon applied to this state of things. It is a miserable policy which now prevails, unworthy of the truth itself, and one which cannot long be maintained, to 'keep things quiet.'" In concluding his preface, the bishop, after expressing a hope that the boundaries of the Church will be enlarged and her system reformed, says:—"Should the reception of this book, by the more thoughtful portion of the community, indicate that such a reform is possible and probable, and will be but a question of time, so that, being able meanwhile to speak out plainly the truth, we shall have only to bear with the inconveniences and inconsistencies which must attend a state of transition, it would not be necessary for me, or for those who think with me, to leave the Church of England voluntarily, and abandon the work to which we have devoted ourselves for life." He especially commends the subject of his work to the attention of the laity, and implores them to consider the position in which the clergy will be placed if the facts brought forward in this book are found to be substantially true; and goes on to ask if they would have the clergy bound, under pains and penalties, to profess belief in that which they do not themselves believe in, and to which they would not on any account commit themselves. He says, in conclusion, "If the main result of the book be true, as I believe it will be found to be, it seems to me impossible that, five years hence, unless liberty of speech be granted on these matters, any of the more hopeful and intelligent of our young men will be able, with clear consciences, to enter the ministry of the Church of England."

Court, Official, and Personal News.

After continued delays in consequence of the gales, Queen Victoria, the Royal family, and their suites, embarked on Friday at Antwerp, remained in the Scheldt for the night, and crossed over on Saturday. The Royal yacht anchored at the Nore on Saturday night. The Royal party landed at Woolwich about eleven o'clock on Sunday. Her Majesty appeared to have borne the voyage without inconvenience. The Queen and Royal children immediately travelled to Osborne, where they arrived shortly after five p.m. Divine service was held by the Rev. G. Prothero soon afterwards.

Prince Alfred, in the Black Eagle, arrived at Woolwich about two hours after the Queen had taken her departure. The Prince proceeded to Osborne. The vessel sustained some damage in the passage.

Lord Lyons left Liverpool on Saturday for Washington, in the Scotia.

The Prince of Wales and the Prince and Princess of Prussia arrived at Marseilles on Tuesday evening, and passed the night on board the yacht Osborne. Their Royal Highnesses left on Wednesday morning for Palermo, where they have since arrived.

The daily papers are notifying various public demonstrations as fixed for the approaching celebration of the Prince of Wales' majority.

Prince Napoleon and the Princess Clotilde arrived at Southampton on Saturday. They proceeded by an early train to London.

Parliament was officially prorogued on Friday until the 13th November.

The Hon. H. Cowper, brother to the present Earl Cowper, and nephew of the Right Hon. W. Cowper, is a candidate for Herefordshire in the Liberal interest at the next election.

A Cabinet Council was appointed to meet on Thursday last, but on Wednesday afternoon, by direction of the Foreign Secretary, Earl Russell, the meeting was countermanded. The postponement, however, was notified too late to prevent several of the ministers travelling considerable distances to London in order to attend the council.

William Smith O'Brien is on the point of leaving Ireland for an indefinite period to seek in foreign travel some relaxation from cares and annoyances that have of late pressed heavily upon him.

Miscellaneous News.

THE BIRKENHEAD RIOTERS.—On Saturday these rioters, under remand at Chester, were committed for trial. Bail was refused in every case. Some further arrests have been made.

THE FEMALE BLONDIN.—Miss Selina Young, better known by the name of the "Female Blondin," was discharged from St. Bartholomew's Hospital on Friday last, a cripple for life, from the accidental fracturing of the neck of the thigh-bone by falling from a rope upwards of sixty feet high at Highbury Barn more than two months ago. The fractured limb is three inches shorter than the other, and perfectly useless. It is said that she was the only support of an aged and infirm father and an invalid sister.

THE COLLISION AT WINCHBURGH, N.B.—The sufferers by this catastrophe are, with one or two exceptions, doing well; but the death is recorded of a lady who received so severe a shock on hearing of the appalling accident to the train by which her husband had gone, that, although immediately assured by telegram of his safety, she never recovered. Mr. J. B. Thompson, superintendent of the line; Mr. Alexander Rennie, inspector of permanent way; and Alexander Forrest, his assistant, have, in addition to Newton, pointsman, and Davidson, driver of the pilot engine, been committed for trial for culpable homicide and culpable neglect of duty. They have all been admitted to bail.

THE EFFECT OF THE POACHING ACT.—Since the Act come into operation, and more especially as the magistrates almost universally in every district seem determined to enforce its provisions, it has been found that certain strychninic preparations are being used with the view of killing and destroying the game, crows, &c., on gentlemen's estates. In the vicinity of Sandbach, as we learned on Saturday last from one of our county justices of the peace, to such an extent has the practice now attained, that large numbers of the crows of an extensive rookery have been found to have dropped dead over the lands, and not the slightest doubt is entertained as to the cause. *Chester Courant.*

THE RECENT HEAVY GALES.—The most disastrous accounts of the effects of the late heavy gales continue to be received. In addition to the sad havoc which has been caused on the shores of the United Kingdom, a long catalogue of disasters has come in from the north coast of Europe. Up to Saturday no fewer than 182 wrecks, and more than 500 casualties, attended with a great sacrifice of life, had been reported on Lloyd's books during the week, making a total of 1,461 during the year. There was a lull in the violence of the weather in the course of Thursday, but late on Saturday evening the wind again came on to blow strong, and it is feared must have told with serious effect upon the shipping which had ventured out of port.

THE INTERNATIONAL EXHIBITION.—The gross returns for each day last week are as follows:—

Monday (1s.)	50,738
Tuesday (1s.)	48,538
Wednesday (1s.)	37,427
Thursday (1s.)	51,840
Friday (2s. 6d.)	26,284
Saturday (2s. 6d.)	25,239
Total	240,066

This brings up the total numbers since the commencement to 5,797,599, still leaving a deficit of 240,000 to make the numbers equal with those of 1851. On Monday there were 58,000 visitors. The Exhibition closes on Saturday next. Prince Napoleon and the Princess Clothilde visited the building on Monday.

SUNDAY IN HYDE-PARK.—There was a large gathering of people in Hyde-park on Sunday, but no riot. Several persons endeavoured to address the people, but they were promptly put down by the police. The *Star* and *Post* report that the crowd was dispersed by a *ruse* of the police authorities. They sent several of their men in plain clothes among the people, and then the undisguised blues arrested their brethren in disguise. As each one was led out of the park he was followed by a tail of sympathisers, and at last the great crowd was fairly broken up. A Garibaldian meeting had been announced for Hackney-downs, and about 4,000 people assembled, but no orator arrived, and all passed off quietly.

DEATH OF JOHN ELLIS, ESQ., LATE CHAIRMAN OF THE MIDLAND RAILWAY DIRECTORY.—We have to record the decease of Mr. John Ellis, of the Midland Railway directory, which took place at his residence at Belgrave, near Leicester, on Sunday. Mr. Ellis was a prominent member of the Society of Friends, and he had been connected with the Midland Company since its formation. He was on the County Commission of the Peace for Leicestershire, and was an alderman of the borough of Leicester. Mr. Ellis represented Leicester in Parliament in the interim of the disqualification of Sir Joshua Walmsley, between the years 1848 and 1852. He was distinguished for his philanthropy and public spirit, and was much respected for his active charities. He was known to some extent in temperance circles, and took an interest in all measures which tended to improve the social condition of the people.—*Morning Star.*

THE HOME COUNTIES DIRECTORY.—Messrs. Kelly and Co. have just published a new edition of the Post Office Directory for the Six Home Counties, Essex, Herts, Middlesex, Kent, Surrey and Sussex. It is a most valuable production. At the commencement of each one of the six divisions under which the Directory is arranged, is a map of the county, engraved expressly for the work, and corrected to the time of publication. Then follows a short historical geographical and statistical account of such county and on a smaller scale of each town and village contained in the county. The towns are arranged alphabetically, and the register of its inhabitants divided into "Private Residents" and "Commercial." The names of Public Officers, Magistrates, Town Councillors, &c., complete the list. To make the Directory a still more complete and useful guide, the names of the inhabitants of each county are repeated under the head of Trade, Profession, &c. Of the immense care and labour expended in completing this bulky volume it is superfluous to speak, and we hope that it will meet with that recognition which it deserves.

ANTI-SLAVERY SOIREE AT LEEDS.—On Friday evening last, October 24, 1862, a *soirée* was held at Andrew's Hotel, under the auspices of the Leeds Young Men's Anti-Slavery Society, Thomas Hattersley, Esq., of London, in the chair. Amongst the gentlemen present were the Rev. Edward Matthews and Joseph A. Horner, Esq., F.R.S.L., of the London Emancipation Committee. Mr. James Walker proposed, and Mr. John Andrew seconded, a resolution welcoming Messrs. Matthews and Horner to Leeds. After addresses by various gentlemen,—including the Rev. Edward Matthews and Mr. W. H. Pullen,—Mr. J. A. Horner proposed, and Mr. William Rayner seconded:—

That, whilst deeply regretting the existence of the war now raging in America, this meeting, regarding slavery as the primary cause of the conflict, earnestly hopes that the entire freedom of the coloured population may be speedily brought about, and trusts that the influence of the public opinion and of the Government of Great Britain may be exerted on behalf of general emancipation.

The following resolution, proposed by Mr. J. B. Barry, and seconded by Mr. William Bilbrough, was also unanimously adopted:—

That in the opinion of this meeting, it would be inconsistent with the anti-slavery character of the English people to recognise any Confederation of States basing their national existence upon the perpetuation of the infamous slave system.

A vote of thanks to Mr. Hattersley for kindly presiding on the occasion was proposed by Mr. James Goodall, seconded by Mr. James Moorhouse, and warmly accorded.

Literature.

*AN "EMINENT BAPTIST AUTHOR"—JOHN MILTON.**

A very excellent selection from the prose writings of Milton, edited, with remarkable care and efficiency, by the Rev. Mr. Manning, has recently appeared in the series known as the "Bunyan Library." But the "Bunyan Library" is described by its producers as consisting of works by "eminent *Baptist* authors." So that the inclusion of selections from Milton in the series, assumes that *he* is an "eminent Baptist "author." It is foreseen by the editor that the introduction of his works into such a Library "will doubtless be resented by some, and the "right to do so will be called in question by "many." Certainly by none more than by ourselves. We are not at all concerned merely to show that Milton was *not* a Baptist. We had as lief he were a Baptist as anything else. But, as we protested on the appearance of the first volume of this Library, against any sectarian appropriation of great names which those wearing them never lent to the advocacy of sectarian views,—and as we illustrated our protest by supposing, what then seemed to us absurdly impossible, the appropriation of Milton for denominational purposes,—we feel bound briefly to consider the grounds whereon there is assumed for Cromwell's Latin Secretary, the Poet of Paradise, and the writer of the greatest prose in the language, the very special and very limited distinction of being a "Baptist author." It is almost inconceivable to us that any one conversant with Milton's writings, sympathising with their free spirit, and admiring their largeness of mind, should wish to fix on him *any* narrow denominational name; and it is, we think, quite certain that of all who might resent such a wrong, none would do so more indignantly than Milton himself. But Mr. Manning, whose reverence for Milton and knowledge of his works cannot for a moment be depreciated, has stated special reasons for a proceeding we should have thought inexplicable; and we shall examine them with perfect fairness and good feeling, but without mincing anything we have to say.

"Was Milton a Baptist?" The answer is drawn chiefly, "for the sake of brevity, almost "entirely from the treatise on *Christian Doctrine*." From that work the passage on baptism is quoted, in which the proposition maintained is, that, "The first of the sacraments, commonly "so-called, is Baptism, *wherein the bodies of be-* "*lievers who engage themselves to pureness of life,* "*are immersed in running water*, to signify their "regeneration by the Holy Spirit, and their union "with Christ in his death, burial, and resurrec- "tion." This, without doubt, is Baptist doctrine, so far; but Mr. Manning, with entire impartiality, calls attention to the fact that, in the concluding paragraph of the extract, Milton leaves it "*an open question* to be decided by the "conscience of each believer, *whether, having* "*been baptized in infancy, he should be rebaptized* "*on his conversion*." But that is not precisely the form or the extent of Milton's admission. His own words are, "I should be inclined to "conclude that those persons who have been bap- "tized in infancy, and perhaps in other respects "irregularly, have no indispensable need of *a* "*second* baptism when arrived at maturity." It is a definite opinion, so far as inclination to a conclusion goes, and recognises Infant Baptism as *a* Baptism, to which there may be "a *second* "Baptism." Without putting any strain on it, this personal decision against the necessity of baptism on belief, in the case of those baptized in infancy, *separates* Milton from all theoretical and denominational Baptists.

Mr. Manning attempts to show that certain language of Milton's—only *one* phrase, however—"would imply that he was actually in mem- "bership" with a Baptist church. "He "speaks of the opposers of the baptism of be- "lievers as '*they*'; of its advocates as '*us*': "thus, 'Again, *they* remind *us* that "of such is the kingdom of Heaven."'" Is this really serious? What mode of expression is more common, in various forms, than that employed, simply to convey the meaning that persons affirm, maintain, and tell to ourselves and all the world certain opinions recited? If such a mode of expression implied on the part of a controversial writer a position definitely opposed to those he describes, almost every disputant might be proved to imply in general phrases both identification with, and antagonism to every, party of which he gives account. But that such an expression can be construed as in itself implying not merely Baptist opinions—which is too much—but even actual membership of a Baptist church, is to be accounted for only by the influence of prepossession in making us see things as we wish to see them. The phrase we have now unconsciously used, "making *us* see things," might just as well be construed as meaning that *we* personally, after all, see things as Mr. Manning does.

Our remarks hitherto have proceeded on the supposition that the *Treatise of Christian Doctrine* is a genuine work of Milton's. Discovered in 1823, in the State Paper Office, and depending for acceptance chiefly on internal evidence, it has been so fortunate as to secure an almost unanimous verdict in favour of its Miltonic origin. But we have often had occasion to remark in the case of cultivated men, practised in historical criticism, and in sifting and weighing evidence, that, notwithstanding the unanimity of writers about Milton, considerable difficulty is felt in admitting the work either to have the stamp of Milton's genius and learning, or to be sustained by any satisfactory external evidence. Into that broad question we must not enter. We refuse to accept the work as an undoubted production of Milton's, but we admit its probable identity with a work known to have been produced by Milton. And then, we confidently submit, whether, on the evidence of such a work, it is justifiable to claim Milton as the adherent of a denominational opinion which he never maintained in works published by himself, never confessed to his friends, and never had attributed to him by his contemporaries or biographers? But, if the Treatise is evidence, it certainly shows its writer to have held Arian opinions: so Milton is an "eminent *Arian* "author." It shows him to have sympathised with Arminian tenets: so Milton is an "eminent "*Arminian* author." These elements are much more distinguishing and strongly developed than his accordance with the practice of churches making adult baptism their denominational peculiarity. If what has been done to make Milton a Baptist were done by "Universalists" for the name of John Foster, on the strength of an authenticated letter published after his death, we might have the celebrated "Essays," &c., reproduced in some "Belsham Library," as the works of an "eminent *Universalist* author."

Passing from the Treatise which is the chief source of the affirmative answer to the question, "Was Milton a Baptist?" we find Mr. Manning attempting otherwise to ascertain "how far Milton "held the doctrines which characterise the Bap- "tists as a denomination." He says: "In op- "position to all human authority, ecclesiastical "or traditional, we assert the sole absolute autho- "rity of the Scriptures:—" "Milton was entirely "at one with us." So are Pædobaptist-Independents. If on *this* ground Milton was a Baptist, so are they. Again: "We maintain that "the New Testament knows nothing of episco- "pacy as a separate order in the Church, and "recognises no ecclesiastical officers save bishops "and deacons;"—"to the maintenance of that "truth Milton bent all the powers of his mighty "mind." So (to compare extremes) did Dr. Wardlaw. If, on *this* ground, Milton was a Baptist, so was Dr. Wardlaw. Again: "We "hold the absolute independence of each "Church," &c. "Milton was a strenuous up- "holder of the principle involved;" and again, "Voluntaryism in religion has always found its "*most earnest* advocates amongst the *Baptists*; "and *none* have been *more earnest* in its advo- "cacy *than Milton*." A sort of argument, it will be seen, which amounts to this,—that anybody who holds opinions which the Baptists hold *in common* with other churches, shall be taken as holding "the doctrines which characterise the "Baptists *as a denomination*." All the opinions brought up are such as are held by other denominations; so that, though the Baptists unquestionably maintain them nobly, and perhaps, as is claimed, the "*most* earnestly," they cannot be justly alleged as those which "characterise "the Baptists as a denomination."

It is, lastly, admitted that it "*cannot be proved* "that Milton was actually in membership with "any Baptist church"; but it is added, very strangely and weakly as it seems to us, that "In "connexion with Milton's ecclesiastical position, "we may remark that his *third wife and widow* "*was a Baptist*, which *confirms the probability* "*that he himself was so*." This is a suggestion which good sense will at once sponge out of the account. There remains, after sifting the previously-adduced evidence, no "probability" to be confirmed. But that ever so strong a probability could be *so* confirmed, surely no one will gravely pretend. That old Mrs. Milton's being a Baptist, long after her husband's death, and being buried in a Baptist chapel, leaving a Baptist minister her executor, should make it probable that Milton himself was a Baptist church-member, is about one of the longest, loosest, and most presumptuous inferences that could possibly be drawn. If we reason thus from one fact to another conceivable corresponding fact, let us suppose that old Mrs. Milton (who does not come out very well in the testimonies of herself and servants as to Milton's will) was proved to have been an habitual drunkard; might the probability of the poet's having indulged too freely in his cups be also justifiably inferred?—What we *do* positively know of John Milton's religious associations and practices in his old age, on sufficient testimony, is this,—that he was *not* of any sect, that he communicated with no church, and attended no public worship. The claim to include him in a library of Baptist authors will certainly, everywhere outside Baptist circles, be regarded—and we are really sorry for it—as unfounded and ridiculous presumption.

Apart from that sole question which we have considered, the book is most welcome and valuable. Mr. Manning has used great judgment in selection, and has brought together all the finest thoughts and most majestic eloquence of the mighty master's incomparable writings. His analyses and annotations add greatly to the value of the volume. To introduce the study of Milton's prose works where now they are neglected or unknown was a worthy task; and we have the profoundest sympathy both with the object and the manner of accomplishing it.

We may remark, that Mr. Manning is incorrect in asserting no more to be known of Samuel Hartlib than he adduces in his note on the Tractate on Education. A great many particulars concerning him will be found scattered here and there by those who know where to look; and we remember that most of these particulars are brought together in an article which appeared in the *Northern Monthly* early in the year.

* *Selections from the Prose Writings of John Milton.* Edited, with Memoir, Notes, and Analyses, by the Rev. S. Manning. (Bunyan Library, Vol. vi.) London: Heaton and Son.

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*BISHOP O'BRIEN ON FAITH.**

The characteristic doctrine of all Protestant Churches, and of all the great Protestant divines, however widely separated by differences on other questions—the doctrine of Justification by Faith only—has hardly had in modern times a more judicious exposition and effective defence, than is contained in the recently published work of the Bishop of Ossory and Ferns. The sermons forming its first part were delivered so long as thirty years ago in the chapel of Trinity College, Dublin; and on being immediately published, the edition was soon exhausted. To these were appended Notes, of considerable volume, in which the principal points of the doctrinal inquiry, and some of the more important controversial objections, were laboriously pursued with a minuteness of criticism and accumulation of evidences, which, if sometimes unnecessary to a cultivated divine, are of the highest value to theological students, for whose use the book was chiefly intended. Another edition of the work seemed long ago to be required; but the author's modest estimate of his own performance led him to desire and labour that it might become less unworthy of its great subject and more fitted to its important practical object. Hitherto prevented year by year from accomplishing his designed task of revision and improvement, he has at last issued it with such correction of the sermons as may render the meaning clearer, and with something of new matter scattered throughout the notes; besides the more important and substantial addition of six new notes, and two others supplementary of former annotations, and extending to very considerable length. To most readers of this day the work will be entirely new; and it is likely to be generally esteemed one of the most solid and valuable of recent additions to orthodox theology. The sermons are written in a simple and dignified style; and are remarkable for firm handling, well-defined lines of thought, and faultless intelligibleness. The notes contain rich and varied matter, the fruit of historical research and habits of critical study of the Scriptures. So that, as a whole, the book unites the features of popular exposition and practical power with those of scholarly investigation and argumentative thoroughness.

Bishop O'Brien's plan of inquiry is very simple. He begins by attempting to ascertain the Scriptural meaning of *Faith;* and fixes it as *Trust*,—"not merely or properly belief of the "truth of the Scripture narrative concerning our "Lord, or an assent of the understanding to cer- "tain propositions derived from that narrative, "however true and important they be; but "Trust in Christ, or in God through Christ, "founded upon such a belief or assent; an "entire and unreserved confidence in the "efficacy of what Christ has done and suffered "for us; a full reliance upon Him and His

* *An Attempt to Explain and Establish the Doctrine of Justification by Faith Only, in Ten Sermons upon the Nature and Effects of Faith, Preached in the Chapel of Trinity College, Dublin.* By J. T. O'Brien, D.D., Formerly Archbishop King's Divinity Lecturer, now Bishop of Ossory and Ferns. Cambridge and London: Macmillan and Co.

"work." This idea of the nature of faith is common to all our more thoughtful and spiritual divines; but Dr. O'Brien introduces something more than the *nature* of the principle, or seems to imply in that nature its necessary and immediate progress to the intensest *degree*, when he uses the words "*entire and unreserved*" and "*full* reliance." Their introduction into the essential significance of the word "faith" is inaccurate and objectionable: although the author shows abundantly elsewhere that he recognises in experience such inward states, and as states of faith too, as are described in the words "Increase "our faith," "I believe, help thou mine un-"belief." Of the two misrepresentations of the nature of faith which have chiefly prevailed in theology,—one, making it mere belief in the testimony of the Bible,—the other making obedience a part of the notion for which *faith* stands,—the author writes with acuteness and power. He reasons that the former is the more dangerous error, because it seems to have the characteristic of the simplicity of the Gospel, and, favoured by ambiguities of language, derives something of support from the letter of Scripture; notwithstanding that it is plainly contrary to the idea and principle of faith as it was required by our Lord, or its want condemned, in those who resorted to him,—to whom no specific fact or truth was proposed as the object of their faith, and no obedience prescribed as its essence in themselves; and notwithstanding that it is a view which may be shown to supply only a part of the notion required in the principal passages on faith in the Epistles. It is also charged on this view of faith, that it is a natural first-principle of a "heartless and paralysing religious "system."

The second point of inquiry is, how the principle, faith, is wrought in the mind; and what is the whole preceding or accompanying change of mind which is essential to the existence of genuine faith. The source of faith is maintained to be the operation of the Spirit of God. For this, it is urged, there is "an obvious necessity": and it is assumed that all who submit to the authority of the Scriptures acknowledge this truth. The application of this truth,—that to the production of faith the work of the Spirit is essential—to that view of faith which represents it as merely an intelligent assent to the testimony of the Bible, is forcible and important. "They "must represent that divine agency as required "to enable us to estimate the evidence for the "Divine authority of revelation, or to apprehend "the terms in which it is conveyed"—for the object is to produce an assent, a belief, of the understanding. Let it be granted, says Dr. O'Brien, that secret influences of God's Spirit may in many cases direct the mind to the consideration of religion in any shape, and that the same influences in other cases open the mind to the force of evidence and the meaning of revelation; yet, these unquestionable truths are not enough for the position, that faith is belief simply:—*that* position requires it to be maintained "that the evidence for revelation is so "essentially different from all other evidence, "that it is *only* by the aid of the Spirit of God "[of course, in some sense in which the same aid "is not experienced in the contemplation of other "facts] that a man can *ever* estimate its force; "and that the Scripture narrative of our Lord's "life and death, or the Scripture statements con-"cerning His Atonement, which we are required "to believe, contain notions so different in kind "from those with which we come to be fur-"nished naturally, that the same higher aid is "*always* necessary to enable us to apprehend "them." The mistakes on which these positions are founded, the inconsistencies they involve, the injuries they inflict on Revelation as a subject for rational investigation, the difficulties to faith which they create, and the meagreness of religious life which the narrow view of faith lying at their root is apt to produce, might have been usefully dwelt on by the preacher; but he seems to have conceived them to lie outside his proper range of inquiry.

Dr. O'Brien has laboured, with much care and sense of responsibility, to fix the Biblical sense of *Justification*. He finds it to be, in its proper and usual meaning, "to declare judicially the in-"nocence of the person justified." He examines what this declaration of innocence includes; and—finding innumerable reasons for rejecting those analogies from human law and administration of justice which have been so often imposed on the doctrine, thereby lowering or corrupting or formalising it,—he confines himself to the Justification, without possibility of earthly counterpart, with which only we have to do, and concludes that it is not only *pardon*, but *acceptance* as though the law were fulfilled. In examining other views, and especially in opposing the error—error both by defect and by excess—"that justification is not *declaring* a sinner "righteous, but *making* him so," Dr. O'Brien fails to do justice to the tendency that in many evangelical writers takes some tinge of that error, and does not suggest the true solution of difficulties of statement on both sides,—namely, that a sinner is declared righteous in virtue of a principle which is itself the element of all righteousness before God,—that faith is not formal, but, being a trust in God through Christ, produced by the operation of the Spirit, must, as a vital principle, contain its consequences within itself. Justification and Sanctification are not hereby confounded, either as to their nature or order; but are apprehended in their inner unity. In seizing the idea of Justification, Dr. O'Brien has very forcibly maintained that, as the Christian antithesis is "Justification by the deeds of the "law," and "Justification by faith," it is absolutely necessary to ascribe the same meaning to Justification in each case; so that we have "not two different things, but the same thing "effected in two different ways:" and that position before God "which would be the result "of a righteous fulfilment of God's law is pre-"cisely what becomes man's under the Gospel, by "faith."

On the ground of Justification, namely, the work of Christ, the author holds a spiritual orthodox view; carefully avoiding the shallow error of dividing the Redeemer's work into parts, and attributing certain effects to his personal righteousness, and certain others to his sacrificial death. On the subject of Imputation of Righteousness, treated fully in a note as well as in the sermons, he brings out clearly, and maintains the position, that righteousness *is* imputed, the believer's faith being accounted to him for righteousness; but rejects, though he does not directly reason against, the widely-prevailing misconception, wholly unsupported by Scripture, that it is Christ's personal righteousness that is imputed. Then, when the whole doctrine of Justification by Faith has been, as he conceives, sufficiently explained and established, he passes, in several concluding sermons, to "a considera-"tion of the other effects of faith—its operation "in the sanctification of believers,—how it moves "and restrains them,—and how it calls into exer-"cise and sustains all the other *natural* forces by "which God designs to restrain and to move his "people." In these portions of his work there are very apparent the wisdom of a ripe Christian thinker and the large experience of one who has lived the true life of faith.

A few words are due to the notes which compose nearly half this volume; although it be only to name a few of the most important. Very important materials are judiciously collected in three notes, on Protestant Declarations of the Nature of Faith, of the meaning of Justification, and of the doctrine of Justification by Faith *only*. The extended and very careful note on Imputation has already been referred to. Others of great value occur on the meaning of the original words for *faith* and *justify*; and on the evasion of the Church's views of Justification as set forth in the Articles. The work is brought up to some of the later phases of thought; and, besides writers contemporary with its first appearance, such as Mr. Erskine and Archbishop Whateley, includes criticism of Alexander Knox's Remains, and of several living writers. Its defect is the entire omission from consideration of works involving various modifications of its subject, which have exerted very great influence on the prevailing theology during the last quarter of a century; and its neglect of all the later theology, whether of home or foreign growth, that has been produced elsewhere than in the Church of England. But the author may well plead that the mere history of doctrine and criticism of opinion did not fall within the scope and aim of his work. That we ourselves receive the book with much respect, and with a strong sense of its value to Scriptural theology, will be apparent enough from what we have written of it.

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*HAYDN'S DICTIONARY OF DATES.**

There are about half-a-dozen works of reference which are indispensable to every library table, and still more to every literary workshop. Amongst these, the most frequently used, and the most variously valuable, in our own experience for years past, is "Haydn's Dictionary "of Dates." The original conception of the work included all the most remarkable occurrences in ancient and modern history; especially "the foundation, laws, and governments of "countries—their progress in civilisation, in-"dustry, literature, arts, and science—their "achievements in arms—and their civil, military, "and religious institutions": and in all these departments particular care was bestowed on the fulness and correctness of the articles relating to the British Empire. In subsequent editions the work was improved in many ways; and established for itself a great reputation. When the laborious author became, some seven years ago, incapable of bestowing further pains on its successive editions, the publisher placed it in the able hands of Mr. Vincent; who has been so fortunate as to see three editions of the enlarged and revised work received with the highest public favour. The thought and labour brought to its continuous improvement must have been something prodigious: for, besides the correction and continuation of chronological tables and historical summaries, there were added, in the last edition, some five hundred new articles, biographical, geographical, literary, and scientific; and again in the edition now before us, in addition to continuations, nearly four hundred new articles have been supplied. Mr. Haydn deserves to be ever gratefully remembered for the most serviceable book of universal reference ever prepared; and Mr. Vincent is to be praised without reservation for having, not merely widened its scope and heightened its value, but placed it in advance of every subsequent work having anything of similar character, and beyond the fear of such competition as may be created by the unscrupulous appropriations of compilers who have made free use of former editions.

For the sake of those unprofessional readers to whom the work may not be known, it is desirable we should say that it is not a collection of chronological tables,—not a meagre dictionary of names and events with dates affixed; but is a book of facts in every region of knowledge, and in every current of the life and progress of mankind,—or, as its present editor justly calls it, "a "Dated Encyclopædia, a digested summary of "every department of the history of the world, "brought down to the very eve of publica-"tion." Thus, if we want the leading events in the history of any country, we shall find them arranged under the names of Greece, Rome, England, Germany, or what not; while, if we seek more than a fact or date, and want specific information on a particular point, we shall find separate articles, under an alphabetical arrangement, on every historical occurrence of importance, whether it be Magna Charta, the Bill of Rights, the foundation of Universities, the planting of a colony, or the suppression of a riot. In the same way, under the head of "Battles," we find the condensed story of the slaughter of all ages; but any great or momentous battle will be found also briefly described under its own name. Under the title, "Administra-"tions," we may read the outline of a chapter of our political history: and, turning to the several names of these administrations, may surround ourselves with the persons composing them. The geographical articles, especially as to discovery, are very complete. The articles relating to science, the arts, commerce, and every-day things, we have proved, by the constant use of the work for years, to be an immense saving of time and toil, which, but for such refreshment of the memory, or supply of outline histories or germ-facts, as the book ever affords, would be necessarily bestowed on ascertaining and consulting sources of information. Everyone who reads much will find it incalculably useful in reviving things forgotten, facilitating a mental hold on groups of facts and figures, and filling up those gaps in knowledge which even the most universal reading leaves. Every one who reads little may become rich in general information by its aid; and may, as occasion requires, supply many defects of a poor early education, or acquire those sorted grains of knowledge, of many special kinds, for the want of which they have often felt distressed even over a newspaper, or overwhelmed in conversation by the feeling of ignorance. Even boys and girls, as much as large readers and public writers, find the book one for themselves; and are immensely amused, and a great deal more instructed than by some of their formal lessons, in foraging through the attractive volume for such out-of-the-way knowledge as it contains about all sorts of things—Actresses and Assassins, Balloons and Beards, Calculating Machines and Chimneys, Circulating Libraries and Cemeteries, the Drama and Dwarfs, Earthquakes and Exeter-hall, Fortune-tellers and great Frosts, Hangings and Holy Places—and so on, through thousands of short notices of indescribable variety, under every letter of the alphabet. In brief, while eminently a book for literary and professional persons, it is also one that should lie in every library, and have its place in every family; and, especially, should be one of the first handful purchased by a young man who wishes to be generally well-informed, and to be accurate in the essentials of knowledge that enter into, or are implied in all intelligent common conversation.

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*A Dictionary of Dates relating to all Ages and Nations. By JOSEPH HAYDN. Tenth edition, revised and greatly enlarged, by BENJAMIN VINCENT. London: Moxon and Co.

What men want of reason for their opinions, they usually supply and make up in rage.—*Tillotson.*

MISCELLANEOUS NEWS.

(Continued from page 923.)

GARIBALDIAN MEETINGS.—Meetings for the expression of sympathy with Garibaldi and condemnation of the French occupation of Rome, were held on Monday night at Halifax and Bradford. There was no attempt to disturb the proceedings, and the resolutions were carried with acclamation.

MR. COBDEN AND HIS CONSTITUENCY. — The public meeting is announced to take place on Wednesday evening next, in a large room of Mr. Alderman Tatham's machine-shop, Milnrow-road. The mayor, Mr. J. T. Pagan, is expected to preside. A large platform, capable of holding 300 persons, is being erected and it is calculated the room will hold about 3,000 people seated. The proceedings of the meeting will take their cue from two resolutions. The first will have reference to financial and Parliamentary reform, which, having been moved and seconded by electors, will be spoken to by Mr. Cobden. The second resolution will be in recognition of his eminent services to the country, prominently in connection with the French treaty, and will express a warm hope that the nation may long have the benefit of his ability and experience. This resolution will also be moved and seconded by electors. Some of the leading reformers and mayors of surrounding towns are invited.

THE UNITED KINGDOM ALLIANCE held their annual meeting in the Free Trade Hall, Manchester, on Wednesday evening, Sir Brooke Pechell in the chair. The room was crowded to excess, and a second meeting had to be held in the Assembly-rooms. It was reported that nearly 2,000*l.* had been subscribed to the funds of the society that day, and that 225*l.* had been raised in the late Temperance Convention, for the fund for the relief of the Lancashire distress. The speakers were Mr. Lawson, M.P., the Rev. Talbot Greaves, Sir Robert Briscoe, Dr. Lees, Mr. George Thompson, Mr. Pope, Rev. Mr. Stowell, &c. All the resolutions were enthusiastically carried. The principal one was as follows:—

That all experience in regard to the licence system abundantly proves that it is impossible satisfactorily to regulate or restrict the traffic in alcoholic liquors under any system that allows their common sale, and that total prohibition is the only safety of the community; and this meeting is of opinion that the best method of initiating a prohibitory law is by means of a permissive act providing for the voluntary application of its powers, wherever the preponderating opinion of the district shall pronounce in its favour.

The Rev. Canon Stowell, in reference to the distress of the district, said that if the working men had only been ordinarily careful of their savings in the past days of prosperity, there would not have been the necessity for any of them applying to the parish, or even to a local committee, for relief. He thought, at the same time, that the people were showing a wonderful example of nobleness of conduct, in the manner in which they bore their sufferings. Speaking of the contributions for their relief in this district, he said that the merchant who was carrying on his mill at a loss, was doing far more than the one who closed his mill and put his name down for 500*l.* to the relief fund.

Gleanings.

No man is so insignificant as to be sure his example can do no hurt.—*Clarendon.*

A woman was convicted in New Haven, last week, as a "common scold," under an old statute. The law applies only to females.—*American Paper.*

An extraordinary rise of the Thames on Friday did considerable damage along the Surrey and Kentish shores.

A new Turkish Ambassador at the Tuileries brings with him his entire harem, amounting to seven wives.

It is stated that the Pope has just sent a magnificent string of beads to the Prince Impérial, who has begun learning his catechism.—*Paris Letter.*

There is a rumour running through the Brazilian Department of the International Exhibition that a stone has been found which is larger than the Koh-i-noor and the Star of the South put together.

A female named Bridget Cunningham has been poisoned in Liverpool, by eating mussels that had been taken from the bottom of a vessel to which they had attached themselves.

Joe Balding, a coloured man, died in the Zanesville (Ohio) infirmary last month, aged 121 years. He was a Virginian slave in the days of Washington.

It is understood that the Italian Government have contracted with the Millwall Iron Works for a war steamer of 2,030 tons, fitted with cupolas on the principle of Captain Coles.

It is said that Viscount Laguéronnière, the editor of *La France*, gets 25,000 francs a year from the Empress's private purse, besides his salary and his senator's pay, for his strenuous advocacy of the Pope's cause.

It is related of the French family of the Duke de Levis, that they have a picture in their pedigree, in which Noah is represented going into the ark, and carrying under his arm a small trunk, on which is written, "Papers belonging to the Levis family."

It is said that when the Cabinet of the Tuileries complained to that of St. James's of the aid sent out to Garibaldi, when in Sicily, by his English friends, Lord Palmerston replied that he could not prevent the sending out of private assistance to Garibaldi any more than the sending of several millions to the Pope.

A DISGRACE TO AN HONOURABLE NAME.—Wooden-legged, whisky-drinking Jack Stephenson, unwashed, in rags and tatters (the nephew of George the great engineer), the cousin of Robert, the cousin of George Robert—may be seen any hour of the day, and any day in the week, under the archway of the Queen's Head, Newcastle, cadging for a casual threehalfpence for a glass of beer; and begging "pennies to buy 'baccy."—*Newcastle Chronicle.*

An Irishman was brought up before a magistrate for the East Riding on a charge of vagrancy, and was thus questioned:—"What trade are you?" "Sure, now, your honour, I'm a sailor." "You in the seafaring line! I question whether you have ever been to sea in your life." "Sure, now, and does your honour think that I came over from Ireland in a waggin?" "Commit him — commit him."

INCOMBUSTIBLE DRESSES.—The sum total of the facts is comprised at this moment in the statement, that, of all preservatives of linen garments against flame, sulphate of ammonia is the cheapest and best. A solution containing 7 per cent. of crystallised salt, or six and two-tenths per cent. of anhydrous salt, is a perfect preservative. It does not offer the resistance to the iron that other salts do, as only a comparatively small proportion of it is used; neither does it change the colour or texture of the fabric upon which it is employed.—*Social Science Review.*

A DISAPPOINTED SECESSIONIST.—A ball was given in Toronto, last week, in honour of Lord Monck's visit to that city, and several of the Windsor secessionists visited Toronto. One of them, who wished an invitation to the ball, called upon a member of Lord Monck's Cabinet, and presented his card:—"Mr. ——, Southern Confederacy." The gentleman took it, and examined it, remarked:—"Mr. ——, of the Southern Confederacy, eh! Well, sir, our Government is not aware of the existence of such an 'institution.' There must be some mistake, sir!" and the Secessionist was courteously bowed out.—*New York Paper.*

A FATAL MISHAP.—At a church in the West of England the preacher was concluding an eloquent discourse with a fervid peroration, when he suddenly stopped, and, hastily diving his hand into his coat-pocket, drew forth a handkerchief, which he applied to his mouth. The congregation became alarmed, many fearing the rev. gentleman had burst a blood-vessel. In a few minutes, he removed the handkerchief from his mouth, and in tones far less articulate than those in which he had previously addressed his audience, pronounced the benediction, and the proceedings terminated. From inquiries subsequently made, it was found that the strange scene which had excited so much sympathy and anxiety for the reverend gentleman had been produced by the springs of a set of artificial teeth which he wore having become deranged, and thus prevented him from finishing his sermon.

Births, Marriages, and Deaths.

BIRTHS.

PERRY.—Oct. 17, at 3, Alford-terrace, Lynton, North Devon, the wife of the Rev. F. J. Perry, of a daughter.

ANGAS.—Oct. 18, at 12, Warwick-road, Upper Clapton, London, the wife of John Howard Angas, Esq., of Collingrove, South Australia, of a daughter.

GRIST.—Oct. 22, at 64, Hemingford-road, Barnsbury-park, Mrs. Hubert G. Grist, of a son.

HINDS.—Oct. 27, at Kensington, London, the wife of the Rev. George Hinds, of Rubery, near Bromsgrove, Worcestershire, of a daughter.

MARRIAGES.

TAYLOR—HORNE.—Oct. 16, at the Particular Baptist Chapel, Rochdale-road, by Mr. A. B. Taylor, minister, Mr. Thomas Alfred Taylor, of Walworth, Surrey, to Maria, daughter of Mr. Jas. Horne, of London.

METTAM—BROWN.—Oct. 22, at the Baptist Chapel, Townhead-street, Sheffield, by the Rev. C. Larom, Mr. B. J. Mettam, merchant's clerk, to Elizabeth, third daughter of Mr. James Brown, of Sheffield, builder.

MORLAND—FRYER.—Oct. 22, at the Friends' Meeting-house, Brighouse, Charles Coleby Morland, of Croydon, to Jane, eldest daughter of the late Charles Fryer, of Toothill, near Rastrick.

COLMAN — SPARKHALL.—Oct. 22, at the Independent Chapel, Wymondham, by the Rev. John Anderson, Mr. Thomas Green Colman, of Wattlefield, to Susannah, third daughter of the late John Sparkhall, of Attleborough.

BROADBENT — NICHOLL.—Oct. 23, at Zion Chapel, Halifax, by Dr. Fraser, LL.D., brother-in-law of the bridegroom, Henry Broadbent, Esq., of Bradshaw, to Anne, second daughter of Thomas Nicholl, Esq., of Carlton House, Halifax.

SAWER—DALBY.—Oct. 22, at the Independent Chapel, St. Nicholas-street, Ipswich, by the Rev. John Raven, Mr. Alfred Sawer, to Miss Sarah Dalby, both of Ipswich.

PRENTICE—OLIVE.—Oct. 23, at Northampton, by the Rev. E. T. Prust, Eustace Carey Prentice, Esq., of Stowmarket, to Elizabeth Comley, eldest daughter of George Olive, Esq., surgeon.

DUFFERIN—HAMILTON.—Oct 23, at the Castle of Killyleigh, Lord Dufferin and Clandeboye, to Harriet Hamilton, eldest daughter of the late Archibald Hamilton.

TURNER—MOODY.—Oct. 25, at Hopton Chapel, Mirfield, by the Rev. J. Cameron, Mr. Samuel Turner, of Halifax, to Elizabeth Ann, daughter of Mr. Joseph Moody, timber merchant, of Hopton, near Mirfield.

DEATHS.

ALBEMARLE.—Oct, 13, at Twickenham, Middlesex, Charlotte Susannah, Countess Dowager of Albemarle, aged eighty-seven.

PLASGOOD.—Oct. 14, at Stamford, after a short illness, Mr. Francis Plasgood, in his forty-seventh year, deeply lamented.

HOLDEN.—Oct. 19, at his residence, Mitcham-common, Geo. Holden, Esq., aged seventy-two, much respected.

BONTER.—Oct. 20, at Church-street, Hackney, Elizabeth, relict of the late John Bonter, aged seventy three, much respected.

BRODIE.—Oct. 21, at Broome-park, Betchworth, in his eightieth year, Sir Benjamin Collins Brodie, Bart, F.R.S., Serjeant-Surgeon to the Queen.

COLMAN.—Oct. 23, at her residence, Newmarket-road, Norwich, in the eighty-sixth year of her age, Ann, widow of the late Jeremiah Colman, Esq.

STOWELL.—Oct. 26, at 3, Norfolk-terrace, Shacklewell-green, Sarah, relict of the late Rev. Dr. Stowell, aged sixty-one.

BANK OF ENGLAND.

(From Friday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 22.

ISSUE DEPARTMENT.

Notes issued ..	£29,722,810	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion	15,072,810
		Silver Bullion	—
	£29,722,810		£29,722,810

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11.863,992
Rest	3,066,233	Other Securities ..	18,605,938
Public Deposits	5,944,238	Notes	8,259,480
Other Deposits	15,197,661	Gold & Silver Coin	839,889
Seven Day and other Bills	808,167		
	£39,569,299		£39,569,299

Oct. 23, 1862. M. MARSHALL, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—For bad legs, bad breasts, and scorbutic or scrofulous sores, this is a genuine specific The grateful and earnest testimony of thousands who have experienced its unrivalled powers over these complaints, and who have been raised from prostrate helplessness and a condition loathsome to themselves and others, renders it quite unnecessary to enlarge in this place upon its extraordinary virtues. The parts affected should be bathed with lukewarm water, and, when the pores are thereby opened, the Ointment should be rubbed in at least twice a day. It then penetrates to the seat of the disorder, and effects a thorough and permanent cure. These preparations are composed of rare balsams, as mild as they are efficacious.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 27.

The fresh supply of English wheat this morning was very small, and factors demanded an advance of 2s per qr on the rates of Monday last; but this could not be obtained, and the sales effected were ultimately at an improvement upon the quotations of this day se'nnight of 1s per qr. Foreign is held firmly, and there has been a fair retail demand, at, in some instances, 1s per qr over the rates of last Monday. Barley in better demand, and rather dearer. Beans and peas a firm trade, and each fully as dear. The arrivals of foreign oats during the week were not large, and the supply of English scarcely so considerable as it has been for some weeks past. The trade for the latter article remains depressed, and the sales to-day have been at a slight decline, and foreign necessitous buyers have to pay the full current rates of this day week.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 8½d; household ditto, 6d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 27.

The supply of foreign stock on sale in to-day's market was only moderate, and the general quality of the beasts was very middling—of the sheep and calves tolerably good. Some of the Dutch sheep appeared to carry a large quantity of internal fat. The arrivals of beasts fresh up from our own grazing districts was seasonably extensive as to number, but rather deficient in quality. Prime breeds commanded a steady sale, at, in some instances, an advance in the quotations of Monday last, of 2d per 8lbs, the rates being 4s 8d and 4s 10d per 8lbs; otherwise the beef trade was in a sluggish state, at barely late rates, and a clearance was not effected. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 3,500 shorthorns; from other parts of England, 960 various breeds; from Ireland, 900 oxen and heifers, and from Scotland 6 Scots. We were tolerably well, but not to say heavily, supplied with sheep, which came to hand in middling condition. Generally speaking the mutton trade was firm, and the currencies realised on this day se'nnight were freely supported. Prime Downs and half-breds changed hands at from 5s 6d to 5s 8d per 8lbs. Calves—the supply of which was moderate—moved off steadily, at Thursday's advance in the quotations—viz., from 3s 10d to 5s per 8lb. The best veal was worth 5s 4d per 8lbs. Pigs commanded a steady sale, at full prices.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 2	to 3 4	Prime Southdown	5 6	to 5 8
Second quality .	3 6	3 10	Lambs	0 0	0 0
Prime large oxen.	4 0	4 6	Lge. coarse calves	4 2	4 10
Prime Scots, &c. .	4 8	4 10	Prime small . .	5 0	5 4
Coarse inf. sheep .	3 10	4 2	Large hogs . .	4 0	4 6
Second quality .	4 4	4 8	Neat sm. porkers.	4 8	5 0
Pr. coarse woolled	5 0	5 4			

Suckling calves, 11s to 20s. Quarter-old store pigs, 20s to 30s each.

NEWGATE AND LEADENHALL, Monday, Oct. 27.

The supply of town and country killed meat on sale at these markets to-day is moderate. On the whole the demand rules steady, and prices have advanced 2d per 8lbs.

Per 8lbs by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef . .	2 8	to 2 10	Small pork . .	4 10	to 5 2
Middling ditto .	3 0	3 4	Inf. mutton . .	3 8	3 10
Prime large do. .	3 6	3 10	Middling ditto .	4 0	4 4
Do. small do.. .	4 0	4 2	Prime ditto . .	4 6	4 8
Large pork. . .	4 0	4 8	Veal	4 0	4 10

PRODUCE MARKET, TUESDAY, Oct. 28.

TEA.—The business transacted in this market for the better descriptions has been to a larger extent since the delivery of the Overland Mail, and late quotations have been well sustained.

SUGAR.—There has been but a limited amount of business transacted in this market, without, however, any material change to record in prices. In the refined market the operations have been rather more active, and previous rates are current.

COFFEE.—The market has experienced but a limited inquiry for colonial descriptions; full prices, however, are demanded for good and fine descriptions.

RICE.—An average amount of business has been done in this market for the better qualities of East India, and late quotations are maintained.

SALTPETRE.—The amount of business recorded in this market has been to a very moderate extent, and the few bargains recorded have been at slightly reduced rates.

PROVISIONS, Monday, Oct. 27.—The arrivals last week from Ireland were 4,880 firkins butter, and 3,052 bales of bacon; and from foreign ports 15,762 casks butter, and 662 bales and 352 boxes of bacon. The demand for the finest Irish butter continues good, and a further advance of 2s per cwt was obtained for the best descriptions, in other kinds no change; the market closed very firm. Foreign met a good sale, without alteration in value. The bacon market remained steady without change in prices, purchasers merely taking for immediate consumption.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 27.—Since our last report fair supplies of home-grown potatoes have been received at these markets, and the arrival of French produce has continued on a moderate scale. The trade, generally speaking, has ruled inactive; nevertheless, prices have been fairly supported. Kent and Essex Regents 80s to 110s, Rocks 70s to 85s, French 55s to 70s per ton.

WOOL, Monday, Oct. 27.—Although the next series of colonial wool sales, at which about 60,000 bales will be offered, is appointed to commence on the 12th proximo, there is a full average business doing in most home-grown qualities, at fully the late advance in the quotations. The stocks held in the manufacturing districts are very moderate for the time of year.

SEEDS, Monday, Oct. 27.—The seed market continues without business. Red cloverseed attracts more attention, but the high rates required for the samples of new foreign offering prevent business at present. White seed and trefoil remain inactive. Winter tares are in less request, and rather easier in value.

OIL, Monday, Oct. 27.—Linseed oil is in moderate request, at 41s 6d per cwt on the spot. Rape is firm, at extreme rates. Olive, cocoa-nut—which continues in demand for export—and palm oils move off steadily, at full currencies. Fish oils, however, are a slow sale. In naval stores a very moderate business doing. American spirits of turpentine 125s, French 115s per cwt. Common resin 28s.

FLAX, HEMP, COIR, &c., Saturday, Oct. 25.—Flax has changed hands to a very moderate extent; nevertheless, prices rule firm. Hemp moves off slowly, and clean Russian is selling at 39*l* per ton. Jute is dull, and the quotations have fallen from 15s to 20s per ton. Coir goods in some instances are rather lower.

COALS, Monday, Oct 27.—Market firm for the best coal, at last day's rates. Manufactory coal heavy. Hettons 19s, Haswell 19s, South Hettons 19s, Hartlepool 18s 6d, Bryon 17s 3d, Russell Hettons 18s, Gosforth 16s 6d, Belmont 17s, Turnsball 16s 9d, Trimden Hartlepool 18s 6d, Eden 16s 6d, Wylam 16s 6d, Hartlepool West Hartleys 16s.—Fresh arrivals 173, left from last day 1.—Total, 174.

TALLOW, Monday, Oct. 27.—Our market is steady to-day, and prices are fairly supported. To-day St. Petersburg Y.C. is quoted at 47s 3d to 47s 6d per cwt on the spot. Rough fat is selling at 2s 5d per 8lbs.

Advertisements.

WANTED, in a First-class BABY LINEN and LADIES' OUTFITTING ESTABLISHMENT, a YOUNG LADY, who thoroughly understands the business.

Also, a GOOD SALESWOMAN, who has a knowledge of the Berlin and Fancy Trade.

Address, Mr. Hunton, 8 and 12, Darby-street, Bradford, Yorkshire; or apply at Messrs. Sharp, Perrin, and Co., Old Change, on Thursday, between Eleven and Three o'clock.

CONGREGATIONAL SCHOOL, LEWISHAM.

The HALF-YEARLY ELECTION of this Institution was held in the CONGREGATIONAL LIBRARY, BLOMFIELD-STREET, FINSBURY, on TUESDAY, the 28th inst.

R. J. KITCHENER, Esq., in the Chair.

The number of Votes polled for the respective Candidates was as follows, and the FIRST FIVE were declared duly elected:—

Bell, W. F.	2,465	Newton, W. F.	481
Morell, S. L.	2,227	Roberts, K.	468
Nicholson, J. S.	1,946	Richards, J. R.	330
Morrison, J. E.	1,386	Dunn, G. B.	249
Scullard, H.	956	Snell, W. E.	193
Marchant, J. R.	723	Williams, C. R.	129
Tozer, T. M.	605		

The Committee beg to state that they have ventured to INCREASE by this Election the average number of Pupils in the School, in consequence of the urgency of the cases, as several would otherwise have been superannuated.

A considerable increase in the amount of annual income has therefore become indispensable, and they look hopefully to the friends of the Christian ministry throughout this country for a considerable addition to their list of Annual Subscribers.

GEORGE ROSE, Secretary.

15, Paragon, New Kent-road, S.E.

INTERNATIONAL EXHIBITION, 1862.

The Jurors of Class 2 have awarded a

PRIZE MEDAL

For the superiority of the

GLENFIELD STARCH.

ARTIFICIAL TEETH and PAINLESS DENTISTRY.—Messrs. MOSELY, DENTISTS, 30, Berners-street, London. Established 1820. Messrs. Mosely, Dentists, beg to direct attention to a New and Patented improvement in the manufacture of Artificial Teeth, Palates, &c., which supersedes all Metals, and soft or absorbing agents hitherto the fruitful cause of so many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion secured by Mr. MOSELY'S PATENTED SUCTION PALATE, No. 764, Aug., 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Mosely, 30, Berners-street Oxford-street, W.

Single Teeth, from 5s. Sets from Five Guineas.

TEETH! TEETH!

OSTEO EIDON. WHAT IS IT?

See Patent, March 1, 1862. No. 560.

GABRIEL'S self-adhesive patent indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation. One set lasts a lifetime, and warranted for mastication or articulation. Purest material only, at half the usual cost.

MESSRS. GABRIEL,

THE OLD ESTABLISHED DENTISTS

(Diploma, 1815).

27, HARLEY-STREET, CAVENDISH-SQUARE;

34, LUDGATE-HILL, LONDON;

134, DUKE-STREET, LIVERPOOL; and

65, NEW-STREET, BIRMINGHAM.

(International Exhibition, Class 17.)

Consultations gratis. For an explanation of their various improvements, opinions of the press, testimonials, &c, see "Gabriel's Practical Treatise on the Teeth." Post free on application.

Entrance to the City Establishment, next Benson's, the Silversmith's.

*** One visit only required from Country Patients.

BILIOUS and LIVER COMPLAINTS, INDIGESTION, SICK HEADACHE, LOSS of APPETITE, DROWSINESS, GIDDINESS, SPASMS, and all DISORDERS of the STOMACH and BOWELS, are quickly removed by the well-known remedy, FRAMPTON'S PILL of HEALTH.

Sold by all Medicine Vendors. Price 1s. 1½d. and 2s. 9d. per box.

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